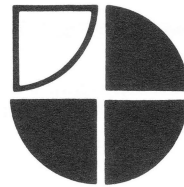


# MISSION FOCUS



## Five Centuries of Catholic Missionary Activity in Latin America

MERCEDES SILVA AND ANGELICA DE LOS SANTOS

It is possible that our continent entered the scene of history as the result of the persistent effort of just one man, as Christopher Columbus claims in his testimony dated 1505:

*King and Queen, our masters. When I presented you with the Indies—I say presented, which seems that I by the will of God our Lord gave [them to] you as a thing of my own, which I can say because I presented your highness with them ... [I] discovered them, and besides, provided the funds myself. Your highness didn't want to spend more than a million "maravedis" for them and I had to provide the rest.*

But the consequences were so great that after twenty five generations we still ask ourselves what happened. We are perplexed by the chain reaction which affected more than twenty-two hundred cultures, by the expanse of the occupied territory, by the intensity of effort from the Iberian Peninsula—which at that time didn't have more than 9,000,000 inhabitants—and by the complexity of interests generated in the power struggle among diverse European countries.

Christ's church was implicated from the beginning, because the protagonists of these happenings fervently declared themselves to be "Christian," or because pastors made decisions in the name of the church that affected historical events.

It was a church with medieval and Renaissance characteristics, undergoing internal turmoil due to theological, ethical, and political issues that exploded with irresistible force in central Europe. At the same time, Spain and Portugal spilled over to America and Africa, with England, France, and Holland prepared to join the adventure, and the Genoese and German moneylenders pocketing the capital.

There were wars of religious intolerance in Europe, wars of conquest in America, colonial wars in Africa, and wars of piracy in the mid-Atlantic. That is how the fifteenth century ended and the sixteenth century began.

The ecclesiastical hierarchy, in that context, improvised answers that today we understand but cannot justify: 1)

the donation of territories first to the kings of Portugal and later to Spain, and 2) the concession of the "Patronato Regio" (royal patronage) by which ecclesiastical matters were subordinated to the interests of the state.

The Iberian crowns acted as vicars of the pope: they had the responsibility of evangelizing America, organizing the church in the Indies, electing bishops and those in other ecclesiastical positions, selecting missionaries, and covering the costs of the trips, among other duties.

The panorama of the unknown world for Europeans was not less complex, even though it was different. The internal logic of Indian thought was manifest in multiple cultures, all different from the European manifestations.

There was mutual rejection of conqueror and conquered. Ethnocentricity prevailed. A historian from Peru summarizes it this way:

### Introduction

This issue of *Mission Focus* presents an overview of the Council of International Ministries consultation on *500 Years After the Conquest of Latin America*, held in Salunga, Pennsylvania, May 28-29, 1991. The objective of the consultation was to listen to indigenous people who have been involved with Mennonite mission in some form or another. This feedback came through the presence of indigenous leaders from Panama, Colombia, Bolivia, Argentina, and Haiti. Present also were executive officers of most of the Mennonite agencies working in Latin America, as well as workers with mission experience with the indigenous.

It is impossible to print the complete texts of the papers presented. Complete individual reports are available from CIM, Box 370, Elkhart, IN 46515, for those requesting them. This issue excerpts some of the presentations in hopes that the content will stimulate thinking and summarize what was an enriching experience. The report attempts to be faithful to the text of each presentation, although some sections were extensively edited and others were abbreviated or omitted.

*Sister Julia Isabel (Mercedes) Silva and Sister Teresa Angelica de los Santos are Argentine Catholic teachers supported by their bishop to work within the United Evangelical Church in the Argentine Chaco.*

For their ignorance  
of Christianity  
of Scripture  
of money  
of steel  
of the wheel  
of gun powder  
of many plants and animals,  
the Indians seemed barbarian to the Spaniards.

For their destruction  
of roads, paths, and terraces,  
of temples and cities,  
of granaries and tributaries,  
for their plundering,  
their lust, and even  
their superior warfare,  
the Spaniards seemed barbarian to the Indians.

A few Europeans were able to overcome this ethnocentricity. But even those who defended the Indians from abuse continued to look at them from a stance of superiority. This initial misunderstanding affects interethnic relations to this day.

Evangelization in Latin America, Hispanic as well as Portuguese, took place in the midst of a larger colonizing project. Both were central in the expressions of the king and the missionaries to "expand the faith and the empire." Included in the education of princes was the charge of Alfonso X, the Wise: "It is the serious responsibility of the kings to spread the faith" (*Septima Partida*). Therefore, commercial, political, and missionary projects were different aspects of the same colonial undertaking.

This is the "trademark" of the missionary enterprise in Latin America and also its "original sin," hard to erase or to repair.

In this sense, much of the historical and theological effort has to go to understanding the link between the colonial/commercial enslaving enterprise and the missionary project, as well as the struggle of many of the missionaries to dissociate these two initiatives.

*(In their CIM presentation, Sisters Mercedes and Angelica here included stories of the struggle to separate expansion of the empire from expansion of the church. The accounts include the Caribbean, Mexico, Peru, Brazil, Paraguay, and the Creole Republics. These geopolitical and economic areas were used by the church as divisions through which the church dominated the religious sphere. The presenters' sketches from history are noteworthy. The full text is available from CIM.)*

### Today, after Vatican Council II

A crisis of the Roman model began in the years 1940-50—a blessed crisis which would bring about Vatican Council II and, in Latin America, the famous bishops' assemblies of Medellin (1968) and Puebla (1979).

The renewing impulse produced in 1962-65 by Vatican II—recorded primarily in the following documents: *Lumen Genntium* (about the church), *Gaudium et Spes*

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Volume 20 Number 1

## MISSION FOCUS



- 1 Five Centuries of Catholic Missionary Activity in Latin America  
Mercedes Silva and Angelica de los Santos
- 4 Five Centuries of Protestant Christianity in Latin America  
Jacob A. Loewen
- 11 What Do We Know? A Case Study from Haiti  
Roger Desir
- 13 What Do We Know? The Cross as Central Paradigm  
Dan Conrad
- 14 What Do We Know? Summary Observations  
Harold Ens
- 14 What Does the Future Hold? A Case Study from Panama  
Rigoberto Degaiza
- 15 What Does the Future Hold? Summary Observations  
Rich Sider
- 16 What Did We Say—What Did We Learn?  
Robert Suderman
- 18 A Statement of Mission Concern and a Call to Faithfulness After 500 Years of Mission in Latin America
- 19 In review
- 24 Editorial

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(about the church-world relationship), *Ad Gentes* (about the missionary activity of the church), and *Ad Unitatis Redintegratio* (about ecumenics)—placed before the missionaries a triple challenge:

- to recognize the signs of the times
- to think of a new way
- to search for pastoral renewal

Today, 25 years after that step prompted by God's Spirit, we can see signs of change in the missionary perception and practice within the church.

From that time to the present, the church in Latin America has held numerous meetings and assemblies at continental and regional levels, where pastoral practices have been reviewed and guidelines for action have been set.

As an example of recent reflections and pastoral changes within the Latin American church, we conclude with one part of the *Declaration of Ypacarai* made at the end of the Encounter of Ypacarai (Paraguay). This meeting, convened by CELAM (Latin American Episcopal Council), brought together bishops and pastoral agents of the Southern Cone along with representatives from the indigenous people—Ava Chiripa, Ayoreo, Ache, Nivacle, Ysyrebidoso, Enthit, Enenthlit, Wichi, and Chiriguano. The meeting was held August 20-24, 1990. The Declaration reads:

*As we evaluate our evangelizing action, pastors, and pastoral agents, we become aware as a church of our historical responsibility for the abuse committed against the indigenous people and for the absence of structures permitting their real participation in the ministries of the church, which prevented the development of an autochthonous church.*

*Facing that reality, we accept a series of challenges as requirements for a new evangelization. These challenges mean for us a break with:*

- our cultural and religious ethnocentricity which perpetuates and reproduces the colonial system,
- a fatalistic mentality that doesn't have faith in the future of the indigenous people,
- an alliance with the political and economic power that compromises the liberty of our pastoral action,
- the dichotomy of humanization/evangelization,
- the equating of church/kingdom of God,
- the missionary paternalism.

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*It is very moving to hear these gentle people (the indigenous) talking so openly to the bullies of the world (North America).*

—Albert Buckwalter

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*We opt for an incultured new evangelization. By new evangelization we understand the return to the "apostolic way" of fraternity, in the spirit of Pentecost, that unites the diversity of peoples in the only language of love. Concretely for us, the new evangelization means two processes: decolonization and freeing inculturation of the good news.*

*We understand inculturation in analogy with the process begun by the incarnation of Jesus Christ (Lumen Gentium) that being God, he took the nature of the human, limited in time and space in the specific culture. Inculturation—which means as stated in Puebla #40—to "incarnate and assume the culture"—is for us today in Latin America to positively open ourselves to the plurality of the cultures present in the continent, assuming its riches as a road by which the new evangelization should travel.*

*Taking into account these premises:*

- we recognize that we are multiethnic and multicultural countries, capable of understanding the gospel in original communities,
- we commit ourselves to creating room so that real autonomous churches can develop,
- we are determined to promote indigenous vocations within the various ministries, be it in their present form or other new ones,
- we will be vigilant in the adequate preparation of missionaries which will allow a respectful approach to the cultures of the people.

*In the framework of the 500 years, we reaffirm our total support of the historical struggle of the indigenous peoples and our hope in their future (1990).*

# Five Centuries of Protestant Christianity in Latin America

JACOB A. LOEWEN

## Preamble

In these presentations CIM attempts to evaluate critically the history of three Christian currents in Latin America: (1) Roman Catholic, (2) Protestant, and (3) Mennonite. In studying these currents it is important to keep in mind two points:

1. The individual phases and events highlighted form a dynamic continuum; while a historical sequence is recognizable, often neither the beginning nor the end of a given phase is discreetly marked.

2. The primary focus of this effort is not straightforward history, but the discovery of the lessons the historical events teach. Hopefully this effort will help isolate factors which significantly furthered or seriously hindered the building of Christ's kingdom in Latin America, thus providing a basis for evaluating the current efforts of the various Christian and Mennonite agencies in the region.

*(In this edited issue the scope will be limited to the Mennonite current, although the original presentation also included the Protestant current. An outline of the Protestant current appears at the end of this article. The complete text is available from CIM.)*

If we convert the 500 years of Christian presence in Latin America to 24 hours of clock time, Mennonites began arriving shortly before 9:00 p.m. Mennonite presence has taken four forms: colonists, missionaries, material aid workers (MCC, MDS, MEDA, etc.), and now national and indigenous Mennonite believers.

## Mennonite colonists

Mennonite colonists who settled in Latin America were of two kinds: (1) those who settled there in order to withdraw from the "world," and (2) refugees desperate for some country to take them in. In 1989 the Mennonite colonist population south of the Rio Grande stood somewhere around 44,000 (Mumaw 1989:18 based on Heisey-Longacre report, 1988). Of these the majority belonged to the first orientation.

## Withdrawing Mennonites

The first such group settled in Mexico (1920-1922) in order to escape compulsory elementary education in Canada. A second group, also from Canada, settled in the Paraguayan Chaco (1972) for similar reasons. Other groups in this category went to Belize (1958) and Bolivia (1954). In addition there has been considerable transmigration between different Latin American countries by "withdrawing" Mennonites already settled in the region. Resettlement usually involved the desire to get away from

*Jacob Loewen is a retired anthropologist from British Columbia, and former consultant to United Bible Societies.*

even the "world" of the existing Mennonite colonies, as shown by the recent 1986 migration to Argentina from Mexico and Bolivia. These groups tried to remain as aloof as possible from their Latin or indigenous neighbors and have avoided sharing the gospel with anyone. Today, as a result, some of the colonies are in danger of losing the "gospel" content of their Mennonite faith; what remains is an empty seventeenth-century ethnic cultural shell.

One notable exception is the Menno Colony (1927) in the Paraguayan Chaco. The colonists began to reach out to their Lengua and Toba neighbors in 1952, partly in emulation of Fernheim's *Licht den Indianern* mission and partly because the General Conference (GC) Church in North America helped financially in the effort (Dyck & Martin 1990:132-133).

There is an additional ray of hope on the margins of some other "world-withdrawing" colonies. Some colony members who were excommunicated for using rubber-tired vehicles or electricity, for example, have rediscovered faith through their contacts with "quickened" Mennonites, such as the GC Mennonites near Chihuahua, the Mennonite Brethren (MB) near Durango, and the Mennonite Church (MC) in Belize. These colony members are now reaching out to their Latin and indigenous neighbors.

## Refugee Mennonites

Several thousand Mennonites escaped the Soviet Union in 1929, hoping to join their relatives in Canada and the U.S. But the only countries willing to receive them were Paraguay and Brazil. Thus in 1930 the Fernheim Colony was established in the Paraguayan Chaco, and another small colony arrived in Santa Catarina, Brazil, moving to Curitiba two years later. A second wave of Mennonite refugees displaced during World War II came to Brazil, Uruguay, and Paraguay in 1948.

The 1930 group had vivid memories of how Mennonite wealth in Russia contributed to their destruction. Juhnke credits these 1930 colonists for their determination not to repeat their earlier mistake of failure to share (1979:192-93). Immediately following their first full harvest in 1931, the harvest-thanksgiving sermon appealed for a mission outreach to their destitute nomadic Indian neighbors, the Lengua (Wiens 1990:30). Because of the intervention of the Chaco War, actual work wasn't organized until 1935,

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*The Western world does not deal well  
with soft-spoken people.*

—John Lapp, MCC

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when the mission *Licht den Indianern* (MB and GC) was established with Paraguayan presidential permission (Wiens 1990:39). Its expressed purpose was to bring the gospel to nomadic Indians, to educate them, to improve their health and hygiene, and to help them develop a more stable livelihood (Wiens 1990:30-39, Redekop 1980:142). To date this effort has established several indigenous church conferences, and under the direction of the Association of Indigenous Mennonite Cooperative Services (ASCIM) has settled some 1,700 Indian families (MCC 1988:120). Such Indian settlements are provided with the basic infrastructure of roads, potable water, medical facilities, schools, in-service training, and access to the Mennonite cooperative system for the sale of produce and the purchase of goods (Stahl 1990:233-236; Kreider 1988:255ff.). However, an equal number of Indian families are still crying for settlement help (Kreider 1988:260).

This early Fernheim colony example helped the "world-escaping" Menno colony become involved in a gospel witness in 1950-52 to their own Indian neighbors, including settlement and material aid (Dyck & Martin 1990:132-133).

Refugee Mennonites in Brazil and Uruguay began outreach among their Latin neighbors as a result of prompting and offers of cooperation from North American brothers and sisters in the faith (Brazil: MB 1938-45, MC 1954, GC 1964; Uruguay: GC 1954, MC 1955, MB 1956).

### Missionaries

The first North American mission effort in Latin America began in 1917 in Argentina when the MC sent two couples (Kaufman 1931, Schlachach 1980:118, Mumaw 1989:1). By 1989 such MC missionary and the resulting national church efforts were ongoing in 24 Latin American countries, involving some 47 local national church associations, including six Amerindian tribes (Mumaw 1989:18, based on Heisey & Longacre 1988).

In the Mennonite Church (MC) context there are a number of regional mission sponsoring groups: the Franconia, Lancaster, Virginia, Pacific Coast, and Rosedale conferences, all included in the above figures. Of these conference mission groups, Lancaster Conference is currently working in eight countries, including three indigenous tribal groups. Franconia Conference works in Mexico with resident Mennonites, Mexican nationals, and Irigui Indians. Currently Franconia is working toward cooperative efforts in Mexico with MBM, EMBMC, COM, and MBM/S.

The next Mennonite group to enter Latin America with missionaries were the Mennonite Brethren (MB) who began providing financial support for *Licht den Indianern* in the Chaco in 1935 and sent their first North American missionaries in 1937. Currently MB mission activity in eight Latin American countries involves eleven separate national conferences, including eight Amerindian tribes (Lichdi 1990:324-440; Harold Ens 1990 personal communication).

The General Conference Commission on Overseas Mission (COM) missionary effort (Bergthaler) began about 1940 to reach the Tarahumara Indians in the mountains

near Chihuahua, Mexico (Juhnke 1979:198). In South America, COM effort began in 1945 in Colombia (Juhnke 1979:10). Currently COM works in six countries involving eleven national conferences, including one indigenous tribe, the latter in liaison with the German General Conference Mennonite churches. In addition to conferences already mentioned, there are seven or eight smaller Mennonite church groups also rendering mission service in Latin America (Lichdi 1990).

### Material aid workers

Mennonite material aid involvement in Latin America began with the establishment of Mennonite colonies, as MCC and its predecessors tried to help them settle in totally unfamiliar environments. Once material aid workers were in Latin America, however, MCC became aware of crying needs among nationals. As a result MCC began channeling more material aid and voluntary service workers into a variety of Latin American countries. These efforts have included famine relief in the Paraguayan Chaco and the Bolivian lowlands; medical aid at the Km. 81 Leper Hospital in eastern Paraguay and the Albert Schweitzer Hospital in Haiti (Kreider 1988:245); an experimental farm in the Paraguayan Chaco since 1946 (MCC 1988:302); earthquake and flood damage aid in Peru and Nicaragua (Dyck & Martin 1990:761); community development work in Bolivia (1990:762); Indian settlement in Paraguay and Bolivia (Kreider 1988:272); fighting poverty in Brazil (Dyck & Martin 1990:762); appropriate technology and holistic farming in Bolivia, Brazil, and Paraguay (Kreider 1988:278).

MCC also helped bring into being several cooperating, often semi-independent aid efforts like MDS, Heifer Project, Self-Help, and MEDA. MCC cooperates with local national Mennonite church groups. It has been the conduit for channeling private and governmental aid; for example, from 1942-69 it channeled four million pounds of material aid from North American Mennonites to Latin America (MCC 1988:330-331), and during 1962-68 MCC was the conduit for almost seven million pounds of American and Canadian governmental food aid sent for newly settled Indians (MCC 1988:321-323).

### National Latin American Mennonites

While many of the current Mennonite national church members were "won" through foreign missionary witness, all Mennonite churches in Latin America now function as independent national or regional conferences. These national conferences form part of the Mennonite World Conference (Lichdi 1990). In summary, there are currently some 85,000 members belonging to 79 Mennonite conferences spread over 26 Latin American countries (Lichdi 1990:321-440).

These national, regional, and local Mennonite conferences in Latin America today plan and execute their own programs. In some cases they still receive some North American missionary and/or financial assistance. Many have begun outreach efforts beyond their own immediate constituencies. For example, the IEU in Panama sent a

missionary to Colombia to reach some of their own people living there. The Honduran Mennonite Churches organized their own local disaster service (Kreider 1988:287) to help Salvadorian refugees in their country (Kreider 1988:287ff.), etc.

### Lessons to be learned from the Mennonite experience in Latin America

#### *Lessons/problems shared with other Protestants*

Most Mennonite mission efforts in Latin America were fairly mainstream evangelical, rather than Anabaptist, in orientation. A Guatemalan pastor states, "No Mennonite missionary who has been in our country came as a committed Anabaptist" (Heisey and Longacre 1990:41). As a result, Mennonite mission programs tend to share many of the characteristics of the Protestant mainstream:

- often picked up social marginals as converts
- tended to call people out of their society and therefore failed to influence the society as such
- produced largely social-climbing middle-class converts with severe witnessing handicaps
- preached a partial gospel focused on salvation of the soul; lacked many of the traditional Anabaptist emphases
- exported North American problems, such as fundamentalism versus liberalism; evangelicalism versus social gospel; and the professional paid pastorate (Loewen 1974).

### Mennonite contributions to mission practice

However, Mennonite missions also made some significant contributions. The following have been practiced by some Mennonite missions and missionaries in some Latin American contexts:

#### *A holistic gospel*

*It is not customary that an intelligent person clothes and cares for one part of his body and leaves the rest naked. The intelligent person is solicitous for all his members. Thus it should be with those who are the Lord's church and body. All those born of God are called into one body and are prepared by love to serve their neighbours (Menno Simons 1952).*

Jesus was concerned with the whole person. Likewise, early Mennonites did not distinguish between the ministry to the body and to the soul (Schlabach 1980:109). Honduran Mennonites today speak about *evangelismo integral*, evangelism that addresses the whole (Kreider 1988:284). The sad fact is, however, that Mennonite missions in Latin America have in only a few select cases been holistic. The majority of mission efforts focused on soul-winning or church planting (Schlabach 1980:49).

The most outstanding example of holistic work is the mission to the Indians (Lengua, Chulupi, etc.) who surround Mennonite colonies in the Chaco of Paraguay. Coming fresh from Russia, Fernheim Mennonites did not know about the dangers of the "social gospel" and so in typical Anabaptist fashion they launched a ministry to both the body and the soul (Wiens 1990:30-39, Redekop 1980:142). Later, when they began to realize the cost to the body dimension of the mission, they would like to have backed out of it. But, having functioned as a 'live object lesson' for the Indians, the latter refused to let them off

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*We are drowned in documents but  
suffering from lack of deeds.*

—Harold Ens, MBM/S

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the hook (Juhnke 1979:185-193). Redekop correctly warns that no mission has the right to assume it can preach the gospel, lead people to conversion, establish churches, and still leave all other aspects of life and culture untouched. Do the former and you automatically inherit the responsibility for all the rest (Redekop 1980:251).

In some cases a degree of wholeness was achieved through cooperation of the mission or national church with MCC. The former took care of the soul, while the latter attended to the needs of the body, for example, EMBMC and MCC working with the Kekchi Indians in Guatemala until 1989. As a result of continuing problems, MCC now makes such cooperative agreements with national churches, not with mission boards.

Ideally, in all countries where both MCC and Mennonite churches work there is potential for genuine holistic (whole person) ministry. In actual fact, however, the cooperation still seems somewhat flawed (Drummond and Jantzi 1980:7, Bontrager 1980:1; Glick 1985:70-80). In some cases MCC is wary about mission boards and in others Mennonite missions are wary about working with MCC. Both need to own that their version of the gospel is a "partial" gospel and seek to work toward wholeness. They will never achieve wholeness independently of each other. The work in Bolivia (Glick 1985:70, 75) shows that MCC can be instrumental in establishing a church, and the work in the Chaco of Paraguay shows that MCC can help the church/mission achieve a holistic ministry; however, even where they already work together, mutual cooperation still leaves much to be desired (Grabber and Jantzi 1986:31ff.). On the other hand, full integration may not always be wise, as the Bolivian MCC/MC attempt at Heroes del Chaco shows (Wall 1991b:10). MCC can relate to agencies that the church cannot, a vital factor in many whole-person ministries. One consciously planned whole-person effort is the MB experiment with the Choco Indians in Panama (Loewen 1983).

If frustration in the areas of whole-person concerns is one of the causes of frequent Pentecostal schism, could Mennonite whole-person ministries provide an answer?

#### *Dasein fuer andere/"being there for others"*

Most mission work or church planting is designed to increase the numbers of believers or churches of a specific denomination. Just being there in the interest of others, a concept of Dietrich Bonhoeffer, is hard to justify for growth-minded Westerners. A few Mennonite mission efforts, however, lead the way in this respect. The most extensive example is the Mennonite (MC, GC, MB) association with African independent churches. In Latin America there is only one example of this approach, but



an outstanding one. It is the MC presence with the Toba and related tribes in the Argentine Chaco (Reyburn 1954).

There are two important presuppositions which undergird the *dasein* philosophy:

1. God is a universal God and is at work everywhere long before the Mennonite missionary arrives on the scene. Furthermore, the approach accepts that God often works in ways quite different from those familiar to the Mennonite missionary. Likewise, attaching the sending church's own denominational label to indigenous converts is not the primary goal of mission.

2. A sympathetic outsider can often play an important catalytic function, helping people to overcome their inertia and to begin doing what they know God asks of them. The previously mentioned MB experiment in Panama capitalizes on the expatriate's catalytic function as part of a holistic gospel outreach.

However, the *dasein* effort in the Argentine Chaco, for all its value, remains a partial gospel. It has done little to provide a holistic gospel for the Chaco tribes involved. Where *dasein* involves cooperating with other religious groups, such as with Roman Catholics in Brazil (Drummond and Jantzi 1980:5ff.) or in Bolivia, MCC workers can probably function more easily than denominational missionaries (Wall 1991:2), especially if missionaries have been sent to build a denominational church.

### *The incarnate gospel*

Jesus' gospel married word and deed in his life. This ought to be every missionary's model, but in the fundamentalist-evangelical outlook, the verbally proclaimed gospel is primary and all other service smacks of "social gospel." Schlabach underscores that pre-quickened Mennonites—that is, Mennonites prior to accepting pietist fundamentalist revivalism—never made a distinction between service to the body and service to the soul (1980:109). Under revivalist influence, however, direct verbal evangelism has become supreme (:109). Service to the body as part of mission has since then been tolerated only in a "baited-hook" function—justified only as it provided opportunity for verbal evangelism (:120-121). This approach separated between salvation and ethics (:169-170), which in turn brought avoidance of the peace witness as part of the gospel (Graber 1950:117-120).

On the other hand, even though soul-winning was declared the "supreme object" of Mennonite missions (Schlabach 1980:77 quoting MBM *Annual Report* 1926:139-140), the material aid tradition among Mennonites has been so strong that the "soul-winning only" philosophy never completely extinguished the "lived-gospel" theology. Even though MCC, the material aid arm of the Mennonite church family, has been and still is maligned and criticized, rank-and-file Mennonites continue to give it unwavering support, both in giving and in volunteering for service.

Regarding the "lived gospel," my files contain a touching testimony of an MCC-PAX worker. This PAX person was working with extremely difficult juvenile delinquents. The delinquents in this program were rewarded for their

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*We need to free ourselves from historians who would make us a footnote in someone else's history.*—John Lapp, MCC

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cooperation with the correctional authorities by sweets. One day one of the most habitual noncooperators refused the two sweets he had earned, "because I have decided to become a Mennonite and so I don't take pay for doing what is right!" When asked what had prompted his decision, he explained, "My PAX friend's life has convinced me it is possible to live a good life without being phoney." Asked whether the PAX man had talked to him about this, he answered, "No, I've just been watching him for almost two years. Unlike the guards who get paid for being here, he helps us for free because he believes in helping people and not hurting or killing them." Thank God, MCC has helped even the most fervent "evangelism-only" Mennonites not to lose sight of the gospel incarnate.

"Incarnate gospel" frequently leads to the "solicited witness" (1 Pet. 3:15). My wife and I recently observed an example of this in India. MBCO (MCC and the MB Church in India) helped a village of 40,000 dig wells and build roads to link up with the government road network. On its own, this village—with no known Christians—built a Christian church and asked for an MB pastor. They wanted to pay tribute to Jesus Christ, because "he was the only one who paid attention to their crisis for help."

### **Mennonite potential for other unique contributions to missions**

A few items in the following list of potentials are already being implemented. I list them here because they have enormous potential for building the kingdom of God. Several Mennonite missions listed them in their vision for the future (e.g., Mumaw 1989, Harold Ens personal communication).

#### *The gospel of peace* (Eph. 6:15)

Council of International Ministries has grappled with the peace question ever since the MCC peace section was organized at the 1950 Winona Lake meeting. There are several bright spots on the horizon relating to the peace witness in Latin America.

1. The Argentina Mennonite Church was fortunate in that peace was included in the twenty doctrinal lessons for new converts which the mission used in its discipling process (Schlabach 1980:187ff.). Most other Mennonite mission fields were not that fortunate (Ramseyer 1979:11); peace was not taught as an integral part of the gospel. In fact, some missionaries were cautioned not to let the peace and nonresistance teaching keep them from soul-winning (Schlabach 1980:186). Most Mennonite missions operate on what Schlabach calls the two-track

gospel, with salvation of the soul being the main track and ethical issues like discipleship and peace being a sidetrack (1980:169). In Argentina, on the other hand, Mennonites are now actively engaged in promoting peace as integral to the gospel (Gorjon 1948).

2. SEMILLA, the ambulant inter-Mennonite Bible training program, has been quite effective in integrating peace and the gospel. In fact the IEU, the church among the Choco in Panama, decided to become MB as soon as its leadership had been exposed to SEMILLA's peace instruction; hence its letterhead now reads IEU/MB (personal communication with IEU leaders in 1987 and Harold Ens 1991).

3. Mennonite input into organizations like Latin American Theological Fraternity has resulted in their rejection of violence as a means of change; they are instead organizing consultations (1982, 1983) on nonviolence and peace (Mumaw 1989:16, Padilla 1988).

### *Reconciliation*

Most missionaries still treat peace and reconciliation as a personal salvation transaction between the sinner and God. But there is growing awareness of the need for broader reconciliation efforts. Reconcilers need the confidence of both sides in a conflict. Juhnke stresses that Mennonite abstinence from war has frequently provided the basis for such confidence (Juhnke 1979:190ff.). MCC material aid, given on the basis of need rather than on which side of a conflict a needy people are, has been another major confidence builder. CIM is supporting MCC's reconciliation efforts (MCC 1978:151-54), but individual CIM member churches need to give it greater priority. Among current reconciliation projects are John Paul Lederach's work in Nicaragua and MC/MCC conciliation effort in Chile. That missions and missionaries can play a vital role in reconciliation is demonstrated in I. M. Friedman's recent testimonial (1990).

### *Apostolic simplicity*

In the Middle Ages, "apostolic simplicity" (Driver 1978:87) was a form of protest against the abuses of feudalism. Early Anabaptists made it their lifestyle. While missions and missionaries on the whole are not part of the social-climbing affluent society, some earlier Mennonite simplicities failed to make it to the mission field. Schlabach cites EMBMC as instructing its missionaries to keep structures and institutions so simple that the nationals would have no difficulty operating and maintaining them (1980:202). Mennonite missions on the whole, however, have exported many non-simple institutions and practices. Outstanding among these was the paid professional pastorate (Loewen 1974), which has been a noose around the necks of many younger churches. As a new missionary in Colombia, the first topic I was asked to address by a regional interchurch consultation was the unpaid lay ministry of our past. Other missions wanted to institute it. Yet all our own MB efforts to implement unpaid lay ministry failed because nationals saw North American missionaries being "paid to preach, so why shouldn't we be paid?" Why

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*The smart person lives off the foolish person, and the foolish person lives off his work.*

—Humberto Flores (Bolivian proverb)

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did we not practice the priesthood of all believers?

In the same vein, our attempts at preventing social climbing among converts invariably failed, because nationals experienced missionaries as social climbers—most of us went back to school on our furloughs.

### *Demonstrating solidarity with those who are without hope*

MCC involvement in poverty-stricken northern Brazil, Bangladesh, and India represent overseas efforts in the direction of solidarity. The acid test here at home for North American Mennonites is at least threefold: 1) native America's land claims, 2) race and sex discrimination, and 3) the urban poor. There are isolated efforts in this direction, but so far "those without hope" haven't found Mennonite support very convincing. And it is hard. "How do you tell the poor and downtrodden in a convincing manner God loves you!" (Gutierrez 1989:11) from the balcony of your three-bathroom town house?

### *Be prophetic against the powers that be and the unjust systems they support* (Mumaw 1989:17, 23-25)

We have already registered Gonzalez' call for fighting the "witchdoctors" of systemic abuse (1969:87). Mennonites have specialized in helping the victims of "thieves," but have usually been timid about talking directly to thieves, i.e., to speak boldly to the perpetrators of the structural "sins" of the Western capitalist economy which are devastating the two-thirds world. Hopefully holistic efforts like VORP, that deal with both victim and offender, can become part of our mission outlook in the future.

### *Equal partnership between North American Mennonite Churches and Latin American Mennonite Churches*

In 1988 the MBM/S arranged a leadership gathering of all MB churches in the two-thirds world and the MBM/S staff and its board members in order to discuss and plan for a future of full partnership. The meeting had been requested by the two-thirds world MB churches at a previous MB General Conference (Adrian and Loewen 1990:11). In the proceedings of the 1988 conference, expressions like "international partnership" (:11), "internationalization" (:2), "partnership in mission" (:55), "beyond partnership to internationalization" (:67), "principles of internationalization" (:68), "joining hearts and minds" (:109), "working together as a family," "setting up networks, friendships, and relationships" (:123), "our mutual mission" (:129), abound. They point toward a beautiful biblical idea. They evoke hope!

Such interdependence between older and younger churches is not a new Mennonite idea. Bishop A. R. Tucker of Uganda already had the vision at the end of the

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*How do we get North American money  
out of North America?*

—Paul Landis, EMBMC

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previous century (Neill 1964:26). It is currently being discussed in almost all missions publications (Shenk 1977:1-3, Vikner 1974:415-488, Jacques 1973:65-73, Taber 1980:453, Shenk 1988). Fortunately it is part of the forward planning of all the Mennonite missions consulted during this study.

Gerald L. Mumaw speaks about it in his vision for MC missions in Latin America (1989:1-26). He uses expressions like "interdependence" (:25), "Christo-centric interdependence in power relationships" (:25), "partnering ... being co-servants and co-learners" (:1).

The fact is, however, that achieving this vision and these hopes will not be easy; and the major obstacle for achieving this goal may be the very churches who sponsored the mission effort in the first place. Let me illustrate!

Twenty-seven months after the MB consultation in Curitiba many of the same two-thirds world MB church leaders had the privilege of attending the Mennonite World Conference in Winnipeg (July 1990). Meetings were scheduled for all attending MB conference leaders, North American as well as two-thirds world. The two-thirds world leaders wanted to begin implementing the church-to-church partnership proclaimed in theory in Curitiba, but before the agenda for such a meeting could be completed, time-conscious North American conference leadership "had to leave to catch planes." Their parting statement, "Our mission board can ably represent us," not only slighted the two-thirds world MB conference leaders, it gave them the feeling that the sending churches weren't really eager to put full partnership into practice.

The test of Mennonite commitment to interdependence will become even more acute where money matters are involved. United Bible Societies has been grappling with this problem for decades. Theoretically it has achieved the ideal of having a single world treasury for Bible work. All member societies put all their money into a common pot from which funds are allocated as per need. In practice, however, the major Western Bible societies "do their own thing" at home and put into the common world pot only whatever surplus they pledge for common purposes. This precludes two-thirds world Bible societies from having any voice in how, for example, the Canadian Bible Society operates its program in Canada (Loewen 1985:253-260), but not vice-versa. Will North American Mennonite churches be any more forthcoming about putting their local church contributions into a common world pot in the future? Will local churches let "mission" churches have a voice in their budget allocations?

Missions is a two-way change program, and not the one-way street to which many of us have become accustomed in the past (see Acts 15; Schlabach 1980). Likewise,

true partnership will only be established when the two-thirds world churches also have a voice in the financial affairs of North American churches.

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## Outline of The Protestant Current

### I. History and Epochs

- A. Conquest Era: sword vs. sword, gospel vs. gospel (1540- )
  1. the holy war ideology
  2. buccaneer/pirates after gold
  3. Spanish territories captured
    - a. Jamaica 1655
    - b. Trinidad 1797
  4. territories settled
    - a. Bermuda 1609
    - b. Belize 1638
    - c. Guyana 1657
- B. Post-Independence: pre-Protestant mission era (1800- )
  1. resident alien: Protestant diplomats and business people (1810- )
  2. Bible colporteurs (1817- )
    - a. first Bible shipment (1806)
    - b. Bible and Lancasterian schools
  3. Protestant colonists (1840- )—Brazil, Uruguay, Argentina, Paraguay, Chile
- C. The Missionary Era: (1850- )
  1. Mainline Protestant church missions (1850- )
    - a. education as the Trojan horse
    - b. minimal evangelism
    - c. failed to reach upper class
    - d. attached Mariolatry, Christo-paganism
    - e. attracted cultural marginals
    - f. produced new middle class
  2. Smaller denominations and faith missions (1890- )
    - a. still heavy on education, but more evangelism

- b. continue building the new middle class
- c. some work with aboriginals
3. Faith missions to aboriginals (1930- )
- D. Indigenous Protestant Christianity (1910- )
  1. Foreign mission beginnings, but became indigenous
  2. Methodists in Chile Pentecostal (1908)
  3. Pentecostalism as a refuge of the masses
  4. Amerindian counterparts
- II. Lessons to be Learned from Protestant Experience
  - A. Conquest Era—Protestantism
    1. gold and territory primary
    2. Christology: Christ is the best and cheapest pacifier for conquered natives
  - B. Post-Independence—Premissionary Protestantism
    1. Resident alien Protestantism
      - a. concentrated on business and diplomacy
      - b. Christology: the denominational chief in an alien land
    2. Protestant immigrants
      - a. remained cultural and linguistic islands
      - b. Christology: the language and culture-bound Christ
    3. Protestant Bible colporteurs
      - a. the arrival of Scriptures herald a transition
      - b. some evangelism; impact mainly preparatory
  - C. The Missionary Era
    1. Mainline Protestant Church—began with noble goal to preach a positive Christ
      - a. some permitted local liberal politicians to mold their work; emphasized education and medicine



- 1) Christology: education, health, and democracy are the way to heaven
- b. some reacted to state church opposition with polemics
  - 1) violently opposed Mariolatry, Christopaganism
  - 2) gained largely cultural marginals
  - 3) Christology: the angry temple-cleansing Christ
- c. both groups produced new non-evangelistic middle class
- 2. Smaller denominations and faith missions
  - a. often continued educational Christology
  - b. increased evangelism
  - c. continued producing new middle class
  - d. rejected by upper class, did not penetrate the poor masses
  - e. Christology: the fragmented Christ
- D. Indigenous Evangelical Christianity—Pentecostal-

ism goes indigenous and becomes the religion of the masses

- 1. Benefits
  - a. provides a nonpunitive deity like Christopaganism in the Holy Spirit
  - b. deals with the major fear of the Spirit world
  - c. fits culturally, but also changes culture
  - d. meets more needs than middle-class Protestantism
  - e. produces witnessing believers
- 2. Problems
  - a. highly schismatic
  - b. Christology: the Christ of the weekend fix
  - c. remains largely a partial gospel
  - d. needs major Scriptural input
  - e. lacks resources to fill human needs
  - f. increasingly more vulnerable to political violence to get its share of the pie

## What Do We Know? A Case Study from Haiti

ROGER DESIR

*The fever is not in the bedsheets, but in the blood.*  
(Haitian proverb)

For nearly two hundred years the Haitian people have been fighting for a new social order in their country. Significant is the fact that, while with their independence in 1804 they returned to the island's original precolonial name of Ayiti, it is still referred to by most people in the Western world as Hispaniola, the colonial and creole name given to it by the conquistadores. This reveals a basic contradiction that has existed in Haiti since that time—until December 1990.

During the past five years, Haitians have challenged the basic assumptions of the old social order that have been perpetuated and strengthened against the will of the great majority of people. At first they waged a fight of survival against the European powers (France, England, Germany); by the turn of the century the struggle took another course against the new rising world power, the U.S. In spite of appearances, the fight was mainly nonviolent, although it was always crushed in blood, when it was not demagogically manipulated by authoritarian governments, national or foreign.

The sociopolitical structures have been modified many times—they have replaced the bedsheets, even the bed itself sometimes—but the system has not been changed. The worldview of the colonial system is still prevalent among us. This is the *creole mentality* so pervasive and pernicious, and so deleterious in Haiti, the Caribbean, and

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*The 500th anniversary should uncover the coverup.*—Roger Desir

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Latin America, as well as in the so-called “first world.” The basic issue then is for all of us to “decreolize” ourselves.

This creole mindset with its repressive system, its alienating and dehumanizing ideologies, and its military and economic “praetorian guards,” unconsciously dominates and pervades our mental framework. It has to be brought to the conscious level in order to be exorcised. One hears a lot about slave mentality as if it plagued only the minds of former slaves. But it must be recognized that it was given birth, nurtured by, and justified in the minds of the former masters. It is like the weaning of a child: you need to change both the mother and the child.

First of all, we will look briefly at the characteristics of the creole society. Second, we will define in opposition to it the model for a new social project that is burgeoning in Haiti.

### **The creole society**

The creole society is governed and regulated by a dependent and repressive policy system that produces:

- *political domination (authoritarianism and dictatorship)*
- *economic exploitation (paternalism and debt)*
- *social fragmentation (prejudices of all kinds to keep them divided; to divide in order to rule)*
- *marginalization of the great majority (called minorities because of fragmentation)*
- *cultural disorientation and repression (elitism and demonization)*

This structure is justified and sustained by a whole value system including:

- *racism (to inferiorize)*
- *militarism (to repress)*
- *ethnocentrism (to demonize)*
- *intellectualism (to depreciate)*

The system has been created by and for the colonizers. They constantly reshaped it themselves or through their allies, and they claimed only to give it credentials and set the rules of the game.

Corresponding to this "imposition" of the dominating party is the tendency for the dominated to "imitate," to go along with it, and to accept the rules of the game as set by the "master." The contradiction is, even when you "win" in this game, you lose. Thus in Haiti we have been victimized and penalized at the same time by the creole system. We are black, we are poorest, and because of that we are lazy, ignorant, passive, immoral, savage, corrupt, stupid, dishonest.

The system was blessed and sustained by the institutional churches. Only lately has it been challenged in the name of Christ.

### **How does the future look?**

Let us look now at a model for the new social order, as we see it in Haiti.

From a Christian point of view the future does not look any different than it did at the time of Jesus, nor will it be at the end of time. God's kingdom is bursting out by surprises and in mysterious ways. But for the church the imperative is still the same: humankind needs God's loving and redeeming grace to fulfill its eternal vocation. It is not just the future which is breaking through, it is life—life called to be eternal with the triune God. The mandate of the church has not changed: it is the church's understanding of the mandate that varies and the "historical context" that changes. That means that we have to be very critical of obsolete patterns or structures that we tend to absolutize or to sacralize, without realizing that by becoming static they have been co-opted by the structure of sin, and produce death. God's agenda is not our agenda. The structures of grace are dynamic and life-giving. Only the paradox of God can solve our contradictions.

Thus all those who have benefited from the old creole

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*I want you to know what I want to say,  
not what I say.—Chinidio Pena*

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system have kept the creole mind. They do not see the need to change because it has been good for them. That is why they are so proud of their "colonial heritage." They rave about it, and they want the "victims" to do likewise. How can it be? And if we do, they will call us "masochist!" That is why we *all* need the healing and transforming power of God's love as manifested in Christ.

The creole mind is for the human society what the Christendom mind is for the church. If we have to call on the nations to "decreolize" themselves, we have to begin in the church.

Mission should not be equated with civilization, or development, or education, the way it was and tends to be in certain places. The church itself has to experience dying and being renewed and transformed into a new quality of life. The oneness of the mission will reinforce in us the need to deal with our divisions inside the body of Christ. The old Reformation was "centrifugal." The new one will have to be "centripetal."

Christian people from the North sometimes ask me, "Can Haiti be saved? Is there hope for Haiti?" The answer is: In Christ, salvation and hope are already given to Haiti. The issue is: How can we witness to God's saving grace in Haiti? How can we share our hope for humankind with Haiti? Likewise they ask, "Is racial integration possible in the U.S.?" The answer is: The walls of partition have already been torn down in Christ. The issue is: How are we going to live this integration?

### **Model for the new emerging social order**

The new social order is governed and stimulated by a responsible and self-esteem oriented policy initiated locally that produces:

- *political pluralism, participation, and public accountability*
- *economic cooperation and partnership, with better and more equitable distribution and control of resources, goods, and services for all*
- *a sense of identity, of belonging and solidarity, and a sense of nationhood*
- *genuine cultural dynamism and creativity*

All this is supported, nurtured, and energized by a new set of values including:

- *the oneness of the human race—nonviolent and legal process for conflict resolution*
- *human right and dignity for all—social justice, equality of all before the law*
- *a sense of service and participation for all*

There is a great fear that because the system is being challenged, because we want to set up new rules for the game, they "are going to kill us economically." This is the new repression and counterinsurgency policy.

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*Kill Christendom so that Christ can live.*  
—Mercedes Silva

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# What Do We Know?

## The Cross as Central Paradigm

DAN CONRAD

The cross of Jesus Christ has provided the central focus for Christian evangelism. Reflect for a moment how this cross provides an important paradigm for the interpretation of history, a paradigm which should empower Christian mission.

In the Old Testament, the central paradigm of salvation is God's deliverance of his people from bondage and oppression. Subsequent Hebrew history is interpreted to demonstrate God's deliverance of his people in times of obedience, or God's punishment by captivity in times of disobedience. Even after the chosen people were carried into captivity in Babylon, they continued to look for the restoration of God's rule among the faithful. In a real sense this shows a deep human concern for issues of justice and oppression, issues particularly relevant in the lives of Native Americans today.

In Jesus' time, I think the Jewish people were fully expecting the Messiah to provide for them deliverance and an earthly kingdom. Jesus essentially turned this paradigm of salvation upside down. He was faithful to God, and God rewarded him with a cross, not a crown. Jesus, the pioneer and perfecter of our faith (Heb. 12:2), learned obedience by what he suffered (Heb. 5:8). He left us the legacy of a cross, and asked us to follow him with our cross (Mark 8:34). The resurrection gives meaning to the cross and removes the essential struggle for power from the historical arena.

No longer do we anticipate the establishment of an earthly kingdom as a reward for obedience. Instead God calls us to take up a cross, to learn obedience through suffering, to seek redemption on the cross.

It is not that issues of justice are no longer important. Instead they assume a new and unfettered importance. In the present we are not dealing with an injustice imposed upon ourselves, but rather with a series of injustices which we are involved in imposing on others. Here our mandate for action is especially relevant: to free the oppressed, to feed the hungry, to give sight to the blind, for in fact we have the resources and authority to do so.

How do we measure up? As Christians espousing non-violence, simple lifestyle, community orientation, and self-sacrifice, we Mennonites have continued to prefer the first paradigm for interpreting history—that if we are faithful, God will establish our kingdom on earth. He did not do this for Jesus. Indeed only at the cross can there be restitution, can justice be found.

We must recognize that actions speak louder than words. As Mennonites we have not dealt justly with Native Americans despite our proclamations of a cross. We have usurped their lands and imposed on them our cultural norms. We have participated in the pollution of air and water and the rampant abuse of nonreplenishable resources.

In the end it is obvious that we are addressing a difficult and perplexing problem. As Mennonites we espouse a radical theology, but our lives are deeply enmeshed in the

lifestyle of power and affluence of our nation. We speak ideals, but have long opted for comfort and practicality in action. Although we have keen insight into the power and significance of the cross, when we are confronted with the cross in life we turn away from it in sorrow and shame. We choose instead the Old Testament paradigm for our own interpretation of history: that God blesses those whom he loves. Our demonstration of this hope is that we are blessed. Consequently the message of the cross that we carry is invalid and, worse, hypocritical.

Confronted with this picture, what are we to do? Perhaps we can comfort ourselves with reassurances that at least we are not as nasty and dominating as others. We have been a gentler touch. Our message has been a bit truer and nobler. Our emissaries were a bit more faithful. And we hope that despite our sham, the real message of Jesus Christ breaks through.

Words of judgment must be spoken. But it would be unjust if only misdeed were acknowledged. Have we done nothing right? And is there no hope of finding a meaningful model of mission?

In truth, we do have some faithful emissaries, and we need to listen with careful attention to the observations they have painstakingly gleaned over the last decades of mission. People like Albert and Lois Buckwalter in the Argentine Chaco and Walter and Vreni Regehr in Paraguay have broken with the dominant Mennonite model of mission and have sought alternative understandings and models of mission at the periphery. I quickly acknowledge that for a people, true mission takes place at home, and Mennonites can take little comfort from the faithfulness of their few prophets. In their interactions with Native Americans, they have represented, if you will, a lone piping tree frog in the midst of a deafening chorus of great bullfrogs. In the midst of so mighty a chorus, the pitiful tree frog will scarcely be heard.

*Oh Lord, our Sovereign, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouths of babes and infants you have founded a bulwark because of your foes, to silence the enemy and the avenger. When I look at your heavens, the work of your fingers, the moon and the stars that you have established; what are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God, and crowned them with glory and honor (Ps. 8:1-5, NRSV).*

It is interesting that in this psalm the writer extols both the appearance of strength and of weakness in human beings. The mouth of an infant founds a bulwark to silence the avenger. Herein lies innocence, naivete, transparency, vulnerability. And who is the enemy and the avenger if not death itself?

Contrast this image with the glory, honor, and dominion of crowned man. Indeed, too often this crown is associated with death and destruction, not only of the sheep, oxen, and beasts of the field, but also of humanity.

Only in the cross does the ultimate choice open to us.

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# What Do We Know?

## Summary Observations

HAROLD ENS

1. Instead of a move from dominance to independence or interdependence, there is a tendency toward neocolonialism.

2. Indigenous people tend to occupy the lowest level on the social ladder.

3. Recent efforts to "modernize/civilize" the indigenous peoples have often only resulted in further losses of their people and cultures.

4. Some indigenous cultures are naturally pacifist and embrace the Anabaptist understanding of the gospel.

5. A sad reality in Latin America is that many indigenous peoples have little of their own history and thus struggle with their identity—the naming of their people.

6. The greatest missionary impact on indigenous peoples has been the "lived" gospel—not just "doing" missionary work but "being a Christian" among them.

7. Many indigenous nations are divided today by imposed political boundaries.

8. Indigenous peoples have often lost their good land,

and this creates a struggle just to stay alive.

9. The Christ presented over 500 years to indigenous peoples was not a Christ of salvation but of oppression and violence.

10. To bring about change for indigenous peoples, there is a need to get to the root of the problem; we cannot free the slave unless we free the master also.

11. "Paradox" is the single word which characterizes much of Christian mission to Native American peoples.

12. Mennonites, too, have exploited the lands which once belonged to the indigenous peoples of the Americas.

13. In bringing the gospel, many have encouraged indigenous peoples to abandon native values to adopt Western competitive values.

14. Jesus was obedient to the Father and was rewarded with a cross.

15. Today while some Wounaan (Panamanian people) want to take the gospel to other sections of their own nation (people), other political realities impede their work.

16. Even though indigenous lands are protected by some governments today, they are also taken by those same governments in the name of development.

*Harold Ens is secretary for Latin America for Mennonite Brethren Missions/Services.*

## What Does the Future Hold?

### A Case Study from Panama

RIGOBERTO DEGAIZA

What will the future be after 1992 for mission work in Latin America? While it is difficult to speculate, there are some activities taking place that give a clue to missions after 1992. Some of these activities react against foreign mission work in Latin America, but that should not prevent mission work from happening.

#### **Indigenous views in Latin America**

The reaction by indigenous people against 500 years of invasion is very strong. While some celebrate the discovery of the Americas, the indigenous people feel it has been 500 years of oppression.

Future mission workers to indigenous peoples in Latin America must consider these issues:

1. They must understand that indigenous people have their own theology and way of worshipping God. The indigenous concept of God existed long before the so-called "discovery of America." There is strong rejection of a "foreign" God and a strong desire to return to a personal contact with God. Before the invasion of 1492 they had peace, food, and a civilized society. Now they are a poor and ousted society.

2. The Western church played a key role in killing the religious beliefs of the indigenous nation by introducing

a new lifestyle, a new God vision, and a new concept of salvation. Beginning in 1492 with the Catholic Church and later with the Protestant and evangelical churches, each introduced new belief systems without stopping to become acquainted with the already existent indigenous beliefs and faith in God.

3. The economic and political impact on indigenous peoples is dramatic. The issues of land rights and human rights have brought many unpleasant moments in the present history of indigenous nations.

#### **The work of mission after 1992**

There is a need for forgiveness and recognition from both the mission entities and indigenous people before reconciliation and a new beginning can happen. Deep reflection on God's purpose is needed. What does God want to tell us?

Missions must work for the people and for God. We must stop thinking like Columbus that "Indians" have no spirit or soul, they have no life after death, and therefore they can be killed; or that indigenous people have no culture, no real religion, therefore no real god, so they must be evangelized.

Mission workers must help indigenous people reconstruct or find the God they once knew, the God that knew how to communicate directly with them. God manifested himself, the Bible tells us, to the Hebrew people. How about the Maya, Chibcha, Incas, and other cultures that existed before 1492? What was the line of communication

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between God and this people? I cite a prayer that the Inca Nation prayed to their God:

*Oh Maker, who is without equal in all parts of the world, who gave meaning and worth to the human race, saying: "Let there be a man" and to the women: "Let there be a woman." You made them, formed them, and gave them their being; guard them, and help those whom you have created and whom you gave meaning, so that they may live safely and in health and without danger! Where are you? Do you dwell in the high heavens, or in the lowest parts of the earth, or in the clouds and in the storms? Hear me, respond to me and grant me my petition, and give us this offering, wherever you may be, oh Maker.*

We should first take time to understand a peoples' view of God to see how it relates to the God of the Bible. We can be a living example or witness to people of the God we know. No culture is greater than the other; there is no "right" culture. Culture is made as people live in a particular time and place. We do not have the right to change one culture's way of thinking or doing something.

North Americans have an interesting test called the IQ test. If one does not meet the standards of the test, one is thought to be incompetent in the society or the workplace. But the test does not consider the cultural background or other factors that affect one's learning process. In the same way, we have not considered the existence of God among those people called "Indians." The gospel is presented with the mind-set that these people need to be evangelized; otherwise they will not see the glory of God. A Catholic bishop wrote that "we must continue to research for an appropriate methodology to present the gospel in the

second phase of evangelism to the indigenous people." He is thinking beyond 1992. How can we present the gospel so that it will truly be a liberation of oppression and a restoration of the kingdom of God on earth?

The church has responsibility to help in the process of finding and restoring indigenous theology. The integration of our theology and the theology of the indigenous people will enable us to present a known God to the people. With this process, God will never be a foreign God. Without it, the God we present will always be a stranger—someone who punishes one culture, who discriminates, who exterminates, someone brought in from the outside.

In Panama we faced a difficult situation. One of the older brothers was upset because the church prohibited him from continuing to praise God in his own way. He could not understand why his way of praising God was not accepted by the God presented in the Bible. Why is it that this new God rejects the only way indigenous people knew how to please God? Why does everything have to change?

The presentation of the gospel should not be a one-way street. Both parties should participate. We grow plants from the roots we know. We should work to bring independence, not dependence. We should present the kingdom of God "on earth" and not something that is always out of reach. We should demonstrate the gospel concretely.

What should the church's position be on the matter of land rights and other issues facing indigenous people? How can we be part of liberating an oppressed society, indigenous people as well as other cultures? We need to reflect further on this matter. May God give us direction to work for God's kingdom.

## What Does the Future Hold?

### Summary Observations

RICH SIDER

Four themes stand out to me from our discussion on the future of Mennonite work with indigenous groups in Latin America. The themes are: 1) accompaniment, 2) the prophet role (self-education), 3) land, and 4) community.

#### Accompaniment

North American churches and agencies are being called to accompany indigenous groups in Latin America, walking with local groups in their attempts to build indigenous churches and community activities. Can North American initiatives to start new Mennonite churches be a part of that? Or should North American Mennonites put aside the idea of starting Mennonite churches and walk with the churches already in existence? With the proliferation of denominational and independent church groups in Latin America, two important roles for Mennonites are to build bridges between groups and to bring an Anabaptist perspective to their faith experience. Perhaps these are the

most significant contributions Mennonites bring in today's context.

Is the transfer of money for projects consistent with the accompaniment model? Some participants who have worked many years with indigenous groups in Latin America seem to feel money for projects distorts the relationship and is largely destructive. But for me there is an integrity problem for us who have access to funds to say to those asking for project money that money will only destroy them. The reality is that funds are still what most of our partners ask for, especially within Mennonite churches. The message that funds are not consistent with an accompaniment model needs to come from local indigenous leaders, not from North American agencies.

Which groups should we accompany and who makes that decision? Should North American agencies work primarily through local Mennonite groups? Or should we choose groups on the basis of their vision for a new model of mission and relationship? It is often easier to work with non-Mennonite groups because the expectations related to being part of the same denominational family are much less.

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A final question related to accompaniment has to do with the sending of personnel. Sometimes we assume that accompaniment means only sending personnel, not sending funds for the hiring of local personnel or for local projects. Many Latin American people severely criticize our hesitancy to provide resources for national personnel and projects. While they are eager to have a few of the right kind of North American personnel, if we insist on sending only personnel, we convey a lack of trust and an ethnocentricity which is counterproductive.

#### **Self-education: the prophetic role**

The second theme or mission role strongly advocated by our guests is the need to engage in more aggressive self-education within our own country and churches. For those of us involved in international work, it may also mean more than just increasing educational efforts in North America—it may mean reducing the resources available for overseas work and putting more funds into North American programs. Our witness on the home front provides an important base of credibility for international work. One problem with reducing overseas work in favor of North America is the danger that its motivation grows out of provincialism and frustration with the complexities of the international scene. If that shift is made, it should be based on a commitment to be prophetic rather than a reaction meant to close out the rest of the world.

#### **Land**

Land is at the center of indigenous groups' identity, yet most are rapidly losing their land or have been forced into marginal land areas. Should North Americans do more to provide funds for land purchase? Should we provide legal services for indigenous groups struggling to protect and acquire land? And should our assistance stop after those

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*We must unite the spiritual power of the South with the economic power of the North.*—Humberto Flores

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two activities, allowing indigenous groups to decide for themselves what they will do with the land resource? The debate about whether or not foreign agencies should encourage indigenous groups to utilize the land in a productive way as defined by Western civilization is a hotly debated topic, particularly in South America. But whatever is done with the land, I believe we need to give priority to returning ownership of the land to indigenous people.

#### **Community**

Some presenters suggest that we have not worked hard enough at the link between the Mennonite understanding of community and that of indigenous groups. The suggestion was made that an intentional community from North America go and live alongside of and work with an indigenous community in Latin America. While there are plenty of questions associated with this kind of an idea, it is worth exploring further.

While this conference has provided a new level of awareness about indigenous issues in Latin America, there was inadequate time to discuss the implications for Mennonite mission agencies. I found that somewhat frustrating. As questions in this summary indicate, some of the issues raised have direct impact on mission strategies being employed by Mennonite agencies. We need time to consider the implications and make the necessary adjustments, rather than only being satisfied with additional information.

## **What Did We Say—What Did We Learn?**

**ROBERT SUDERMAN**

We have addressed the five basic questions which can help us reorganize and rethink our mission for the next decade: who, what, why, how, and where.

#### **Who**

Surprisingly, we have not heard any definition of the word "indigenous"; in fact, there has been a conflict of definitions. Some equate indigenous with aboriginals, Native Americans, and Indians. Others speak of indigenous people as nationals living within an overseas country. When we talk about mission with and to indigenous peoples we should know who we are talking about. Some stated repeatedly that the indigenous are at the bottom of the

social ladder. That may be true in some countries; but it is not true in Colombia. In Colombia it is the black people, taken from their native Africa, transplanted into a Spanish setting, never given land, their identities destroyed, who are in an even more difficult situation. They ask, "Can we ever become indigenous? Where?" Their historic fate is that they cannot be indigenous anywhere, not in Colombia and not in Africa. They have no legal protection.

But maybe the exact definition is not important. Perhaps closer definition leads to greater social fragmentation. Carefully defined tribalisms and nationalisms tend to increase the problem rather than to resolve it.

The other part of the *who* question is: who missionizes whom? The underlying assumption of this consultation has been that the North moves toward the South. We have heard comments that this may not be the most appropriate; that maybe missionizing has to move from the South

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to the North or that mission should be an internal matter. I have not seen a great deal of clarity on that question.

### What

*What* is a question of content. We tried to focus this question in the discussion on the profiles of Christ. What kind of Christ do we project, teach, or communicate? I heard two answers: 1) that our concept of Christ is worth communicating, and 2) that Christ should be seen as a mirror—the Inca or the U.S. Christian should be able to look at himself/herself and see Christ.

Both answers have their difficulties. The first can be imposing, paternalistic, culturally insensitive. The second is excellent for contextualizing the gospel but runs the risk of sacralizing or divinizing reality. One of the problems of the North Atlantic community is that its cultural vision has been divinized as though it were the best reflection of Christ.

The question of the contextualization of the gospel has not been addressed adequately. Clearly we do not want Christ to simply reflect and divinize realities; but we do want Christ to reflect and identify with *our* reality.

Another part of the *what* is our interpretation of the past. We tend to romanticize both the past and the present. Oppression was not invented by the Spanish in Latin America, and the North American presence has not ended the oppression.

Still another part of the *what* question is, what should be the content of our teaching? Some emphasized that the social sciences should play a central role. Others emphasized the importance of rereading history, of rereading every culture as the Old Testament, the need for legal self-determination, the recovery of the creative living space for each culture. Another person stated that we should teach only the “pure” gospel of Christ.

### Why

One presenter tried to focus this question from a negative perspective: why not, or what not. Why the effort to serve, to finance, to share? Perhaps one important answer has been that we need mission to evangelize ourselves. In Latin America we talk about the re-evangelization of the church. Involvement in mission helps to do this. One person said: “Once we recognize that the problem is global, we will also recognize that the solution has to be global.”

### How

Others have adequately summarized what we heard: incarnation, identification, proclamation. We have felt the tensions of nondenominational and denominational effort. We have emphasized the breaking down of denomina-

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*We need to watch our language.*

—Gerald Mumaw

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tional barriers. Yet we have pointed accusing fingers at mission efforts which have not been sufficiently “Anabaptist.”

Many dimensions of the *how* question have been raised: with or without funds; with or without personnel; by presence; by deeds; by words; by being pastoral and being prophetic; by being servants and being transformed; by global redistribution of resources. Roger Desir’s most penetrating question is not “how much should we share,” but “why does the North have so much to share?” The question of resources and their distribution was never far removed from any of the agenda dealt with in this consultation.

### Where

The obvious is evidently no longer so obvious. Where does mission to the indigenous take place? Three answers were given: 1) with the indigenous; 2) with the structures that oppress the indigenous; 3) with the structures in the North. Each of these efforts is important.

### In summary

From one person we heard the wise exhortation: “Don’t underestimate the power of sin.” Another person said: “This is a war we’re in.” I believe these somber warnings are true. Whether we talk about personal or structural sins, whether we talk about sins we commit or those committed against us, whether we talk about sins of commission or omission, these 500 years have taught us that even the best intentions can be tainted with the power of sin. And we are much aware that this power is not decreasing in our world.

We have heard mention five “Rs” as options for the future:

- *revenge*
- *rescue*
- *restitution*
- *reform*
- *reconciliation*

It would appear that the wisdom of Paul has been clearly demonstrated in our analysis of the past: that our struggle is not against flesh and blood, but against principalities, powers, and governors of this age. The recognition of this basic truth helps to turn revenge into reconciliation, to transform bitterness into understanding, and to change pride into humility, allowing us to move forward with the Spirit of God.

# A Statement of Mission Concern and a Call to Faithfulness After 500 Years of Mission in Latin America

We have met in Salunga, Pennsylvania, May 28-29, 1991, representing many mission agencies who are concerned to be faithful servants in mission. After listening to testimonies, after study, prayer, reflection, and celebration, we have been conscientized by our sisters and brothers from Latin America. Although the following is not officially endorsed by CIM, some agency participants have adopted this statement, acknowledging that:

## 1. Confession is essential because sometimes:

- we who preach repentance have not recognized our own complicity in the past oppressive structures;
- we who have tried to open spiritual eyes have had spiritual vision clouded by traditions, cultures, and wealth;
- we who preach salvation have at times become lost in a reduced, partialized gospel;
- we who have had the economic power have created dependency;
- we have ministered from positions of power, affluence, and dominance;
- we have taught servanthood from the position of masters;
- we have preached community but have been individualistic in our behavior;
- we have taught nonviolence but have done little to alleviate the violence suffered by others;
- we have insisted on an integrated gospel but have emphasized either the soul or the body;
- we have seen Christ-less cultures and have offered a Euro-Americanized Christ, thus alienating the real Christ from the differing cultures;
- we have preached unity but brought fragmentation to the body of Christ;
- we have emphasized identity but have overlooked indigenous identities;
- we have theologized but have suppressed the theologizing of others.

## 2. We can also celebrate the faithfulness of our efforts because sometimes:

- we have incarnated the gospel and not only verbalized it;
- we have united people rather than dichotomized or fragmented them;
- we have respected cultures rather than destroyed them;
- we have created community rather than solitary individualism;
- we have expressed our interdependence rather than create dependency;
- we have lived out values of peace, justice and reconciliation;

- we have recognized that global problems must be addressed with global solutions;
- we have allowed nonviolence to be a new hope toward liberation rather than an excuse for continued oppression;
- we have affirmed the gospel as identity-creating, not as identity-destroying.

## 3. We must be aware of the new challenges that face our present and future mission efforts, so that:

- in our desire to contextualize the gospel we do not simply sacralize reality;
- in our desire to find Christ at home in every culture we do not forget that Christ is also a foreigner in every culture;
- in our effort to respect the past we do not romanticize the past;
- in our renewed conscientization that mission is local and that "self-evangelization" is necessary, we do not become even more introspective, thus diminishing the global perspective of the great commission of Christ: a perspective badly needed by people;
- our Anabaptist identity is not presented as another agent of fragmentation but rather as an ingredient of church ministry and unity;
- we do not underestimate the power of personal, corporate, structural, and historical sin which oppress people;
- we do not keep applying remedies to the symptoms instead of to the root problems, thus forgetting that "the fever is not in the bed-sheets but in the blood."

## 4. We have a renewed call for mission:

- we celebrate that Christ's power has transformed many people in spite of some strategies which have been detrimental to God's kingdom;
- we recognize that history cannot be undone; that the present does not stand still; that the shape of the future can be changed. With renewal through Christ, through genuine reconciliation, and by united effort, we can move forward;
- we can help to: develop communities of faith, protect resources, respect cultures, contextualize theology, incarnate the gospel, model servanthood, emphasize justice, and relinquish power;
- we commit ourselves and the agencies and ministries we represent, as sisters and brothers of those who have shared their testimony with us, to walk together in patience and friendship, in prayer and mutual support, in the hope and the guiding power of the Holy Spirit, so that God's reign will become more of a reality in our world.



# In Review

*Peace and Justice Series, volumes 1-12.* Scottdale, PA: Herald Press, \$5.95 (pb) each:

*The Way God Fights.* By Lois Barrett. 1987.

*How Christians Made Peace with War.* By John Driver. 1988.

*They Loved Their Enemies.* By Marian Hostetler. 1988.

*The Good News of Justice.* By Hugo Zorrilla. 1988.

*Freedom for the Captives.* By José Gallardo. 1988.

*When Kingdoms Clash.* By Calvin E. Shenk. 1988.

*Doing What Is Right.* By Lois Barrett. 1989.

*Making War and Making Peace.* By Dennis Byler. 1989.

*A Life for a Life?* By Vernon W. Redekop. 1990.

*Helping Resolve Conflict.* By I. M. Friedmann. 1990.

*Jesus' Clear Call to Justice.* By Dorothy Yoder Nyce. 1990.

*To Bless All Peoples.* By Gerald W. Schlabach. 1991.

Reviewed by Titus and Karen Loewen Guenther

What is needed in the secularized world today to make Christianity more credible is not subtle theological arguments but a "narrative theology" by which whole Christian communities tell their stories by way of practical Christian living, says German theologian, Johann Baptist Metz. This vision of "discipleship Christology" is clearly embodied in the lives and experiences narrated in the "Peace and Justice" series.

These little books provide a rich feast of insights, stories, and experiences from writers with years of Christian service and mission in various parts of the world. The series was commissioned by several Mennonite agencies to "bridge a gap between scholarly Mennonite writings and narrowly focused evangelical literature that talks peace while neglecting discipleship" (J. Allen Brubaker, ed.).

The books are all about 100 pages in length, written on a simple, popular level, with resources listed for additional reading. Some include a helpful glossary for technical terms (*When Kingdoms Clash*) and questions for reflection at the end of each chapter (*Helping Resolve Conflict*). They are attractively designed with interesting titles. Topics range from biblical and early church views on war, peace, and justice, to contemporary examples of conflict resolution, the relation between the Christian and ideologies, the death pen-

alty, and stories of African martyrs, to name a few.

Look at a few of the volumes. John Driver's book with its jarring title, *How Christians Made Peace with War*, treats the early Christian understanding of war. It illustrates with citations from early Christian writers how "the social, economic and political practices of Christians often determine how the church understands the life, teachings and death of Jesus" (p. 85). As Christians gradually became more involved in warfare they tried to bring biblical teachings in line with their practice, instead of letting the teachings of Christ guide their action. Driver says, "Jesus' non-violent vision of love toward enemies continued only among prophetic minorities both in and out of the church" (p. 86).

Calvin Shenk in *When Kingdoms Clash: The Christian and Ideologies*, shows how the kingdom of God judges all political, economic, and social systems. Therefore the Christian can "work in any situation regardless of the prevailing ideology" (p. 9). Shenk provides succinct descriptions of the major contemporary ideologies and how they function, the biblical view (i.e., the challenges of the prophets), how the churches have responded, and the Christian's stance toward ideologies. Unlike some "liberationists" who argue that the church must side with one ideology or the other, Shenk argues that "the church finds itself above or between. It may not be 'bought' by one side or the other. Without some distance it is impossible to minister to everyone—the rich and the poor, the powerful and the powerless. However, we must also be careful that distance does not appear as a defense of the status quo or of the church's own interests."

He suggests, however, "that even though the church is beyond politics and ideologies, it has ethical concerns. These it brings to society, and believers take sides on specific issues" (p. 65). This book offers a powerful challenge to secularism with its *Time* magazine approach to religion, where religion is a little section of life between theater and sport" (citing Joseph Kitgawa, p. 30). Shenk advocates critical participation of the Christian in society where faith poses a constant challenge to the power of ideologies and at the same time testifies to Christ's presence in the world.

Especially intriguing are the two books of stories: one of African Christians who have suffered or been killed for their faith (*They Loved Their Enemies* by Marian Hostetler), and the other by I. M. Friedmann (*Helping Resolve Conflict*), which tells of his experiences as a Christian anthropologist and mediator in conflict situations in various parts of the world.

Hostetler's book begins with the story of a young mother and her servant who were brutally killed in the year 203. It ends with the story of Ezra, whose struggle to live as a black Christian and spokesperson for a suffering people in South Africa, continues. One is struck by how little things have changed over the centuries—how people still suffer terrible oppression and death for their faith. Also striking is the hope and long-suffering that people with strong faith are capable of.

Friedmann's ability to perceptively analyze complex situations and his humility and openness as a mediator make for delightful stories that contain deep insights about human behavior. His story about the conflict between two African tribes reveals mechanisms within the culture for solving conflict in a peaceful, egalitarian way. The account of the clash between immigrants and local tribespeople does not have such a happy ending. The two cultures cannot come close enough to understand each other. This book is especially fascinating reading.

Dorothy Yoder Nyce in *Jesus' Clear Call to Justice* does a creative job of juxtaposing biblical passages, especially on Jesus' concern for the marginalized, with dramatized reflections usually about women in third world settings, at the end of each chapter. These reflections bring the passages to life and jar us into witnessing the strength of the suffering and "weak" which the poor of the world embody. They are really models for us in the developed world who keep forgetting we are a minority.

Whereas some writers in the series present more "theological" arguments, José Gallardo's *Freedom for the Captives* represents "narrative theology" in the true sense. As its subtitle, "How Love Is Rebuilding Lives in Spain," suggests, the book

## Book Sale

Copies of John Driver's *Community and Commitment* are available from the Overseas office, Mennonite Board of Missions, Box 370, Elkhart, IN 46515 at \$.50 per copy, or quantities over 10 at \$.35 per copy. In this book, Driver calls for spiritual renewal that leads to commitment to Jesus Christ and the community of believers. Driver reviews the basis for this renewal—the lordship of Christ—and identifies the essential marks of Christian community: sharing, forgiveness, gifts, peace, and mission. Originally published in 1976, now out of print.

tells the story of what surprising changes happen in the lives of prisoners, criminals, and drug addicts who experience the love and genuine care of Christians from an unpretentious intentional community that dares to believe that Jesus' message of good news to the marginalized and broken people is as valid today as ever.

At times the narrative assumes a simplistic, quasi-fundamentalist rhetoric, but this is balanced by the author's trenchantly practical, whole-person approach to ministry. Gallardo's community operates from the conviction that "the good news of salvation through Jesus" means "we must teach them to work and provide jobs for them... (because) that is part of their salvation" (p. 74f.). The community also emphasizes celebration of life, rest, and recreation; "We put great emphasis on the joy of a party" (p. 74), offering wholesome substitutes to prisoners' former conceptions of "having a good time." It is not a 100 percent success story. Some people who initially respond positively fall by the wayside again. However, the experiment in opposing injustice, poverty, crime, and broken families with Jesus' good news is inspiring as it offers a fresh approach to old problems.

This series would lend itself to small group study—youth groups, adult Sunday school classes, coffee-hour book studies. The themes and contents of the books complement each other well. For example, Lois Barrett's *The Way God Fights* provides biblical background forming a companion volume to Dorothy Yoder Nyce's book. Some of the writing is a bit disjointed or does not flow as well as it could, probably because the books are kept short and concise for the sake of the reader with little or no experience in reading theology. The series provides helpful resources on a wide variety of topics, and for our setting in Chile we can't wait for the day when the entire series will be available in Spanish.

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***On the Threshold of the Closed Empire.*** By Edward E. Bollinger. Pasadena, CA: William Carey Library, 1991, 249 pp., \$15.95 (pb).

**Reviewed by Ben Doerksen**

Bollinger, an American Baptist missionary to Okinawa (1955-85), provides new insight into colonial missionary strategy in this book. It is largely based on the translated ledger of French missionary Theodore-Augustin Forcade, the first Roman Catholic missionary to Japan in the nineteenth century, entering Okinawa in 1844 just after the Opium War in China.

The books reflect endless protocol procedures in dealing with a hostile nation, repeated duplicity and evasion in negotiations, and extreme loneliness experienced by the missionary forced to live in isolation.

Bollinger compares and contrasts Roman Catholic mission strategy with that of the Protestants who arrived two years later. Relations between the two were not overly friendly.

Since much of the book is in diary form, and translation from the French is rather rigid, fluent reading is impeded. Nevertheless, for the historian and cross-cultural missionary, Bollinger has opened another window on colonial cross-cultural missions.

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***Translation as Mission: Bible Translation in the Modern Missionary Movement.*** By William A. Smalley. Macon, GA: Mercer University Press, 1991, 287 pp., \$22.95.

**Reviewed by Gerald C. Studer**

The roles of the Bible and translation in mission are here examined in considerable detail. The reader is made aware of the range and subtleties of this book's title/topic. For all too long, Smalley asserts, "Translation is too fundamental, too much below... the level of consciousness... too much taken for granted."

This thesis Smalley convincingly supports as he elaborates upon the many crucial contributions that translation has made to the spread and development of the church.

The importance of Bible translation accelerated with the Bible societies, but not until the emergence of Wycliffe Bible Translators did missionaries specialize directly in Bible translation instead of the

traditional missionary roles.

He surveys the spread of the Scriptures in the vernaculars, reflecting upon the theological assumptions of translation, and the rationale for and problems with dynamic equivalence translation.

The author pursued a doctorate in linguistics and became editor of *Practical Anthropology*. He was consultant for American Bible Society in Southeast Asia, taught for ten years at Bethel College, St. Paul, Minnesota, and is now retired.

*Gerald C. Studer is conference minister for the Franconia Mennonite Conference of the Mennonite Church, and has for many years been a Bible collector of unique editions and translations.*

***Going and Growing: Is Cross-Cultural Mission for You?*** By Dick and Thea Van Halsema. Grand Rapids, MI: Baker Book House, 1991, 95 pp., \$7.95 (pb).

**Reviewed by David Paulovich**

This book contains five missions lectures to give "a modest encouragement for Christians, young and old, to join Christ in the worldwide mission of his church." The Van Halsemas speak out in their retirement after significant roles as president, professors, and dean at the Reformed Bible College, Grand Rapids, Michigan. They currently work for In-Depth Evangelism Associate Ministry, a missions promotion, recruitment, and training ministry.

Zinzendorf, Carey, Taylor, Veenstra, and Legters/Townsend are selected out of a "great cloud of witnesses" to challenge readers to imitate and attempt great things for God. Persons are urged to "achieve complete world evangelism, evangelization by A.D. 2000"—"we will do it." To start, one must move beyond personal fears, become God's person, and build Christlike relationships.

These lectures identify powerful mission concepts: compassion, patience, kindness, sensitivity, and suffering love. They present a rather heady optimism to encourage and motivate, yet combine it with a challenge to deal with interpersonal preparation. New Christians would do well to spend time in incarnating these missiological perspectives through Bible study, prayerful interpersonal integration, and vigorous congregational interaction and testing. Failure to recognize the cost of discipleship will result in superficial interaction with the world.

One weakness I noted was little emphasis given to the idea that Christian mission is a God-centered action, motivated by

God's love. Within God's purpose to "unite all things in Christ," mission emerges out of worship. Greater emphasis needs to be given to mission as extending God's rule and how we, the church, must work together, integrated and covenanted, to participate in God's purpose in our world.

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***Toward a Recovery of Christian Belief.*** By Carl F. H. Henry. Wheaton, IL: Crossway Books, 1990, 126 pp., \$7.95 (pb).

**Reviewed by Wilbert R. Shenk**

This little volume contains the Rutherford Lectures for 1989. This lectureship is sponsored by the Rutherford House, Edinburgh, Scotland. Four chapters comprise the book. The first chapter, "Living at the Bottom of a Well," describes the rise of modern neo-paganism. In the second chapter Henry deals with "Presuppositions and Theological Method." Here he presses a cherished thesis: "... the legitimacy of deductive theology and the invalidity of the evidentialist alternative." In logical progression, he then moves to "The Axioms of Biblical Theism" in chapter three, making a strong case for recognition of the fact "that reason is the ally and not the enemy of divine revelation." Finally, Henry addresses the theme, "Drinking from Eternal Springs," in which he makes his case for "rational presuppositionalism" in the Augustinian tradition. Those familiar with Carl Henry's lifelong concern for a reasoned defense of the Christian faith will find here a spirited restatement of his program. For those who have not encountered the thought of this senior evangelical theologian, this is a good place to begin. One is impressed that Henry finds few colleagues who seem to "get it right." He bristles especially when speaking of Karl Barth, but few evangelicals are recognized as heading down the correct path. It is clear that Henry clings to his program with great tenacity but apparently he has been unable to convince evangelicals of its singular validity.

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***Ambassador to His People: C. F. Klassen and the Russian Mennonite Refugees.*** By Herbert and Maureen Klassen. Hillsboro, KS/Winnipeg, MB: Kindred Press, 1990, 261 pp., \$15.95 US/\$19.95 CAN

**Reviewed by Wilbert R. Shenk**

This account of the life of C. F. Klassen, one of the most influential Mennonite leaders of the twentieth century, by his son and daughter-in-law, disclaims any attempt to be a definitive biography. The authors intend it as a "biographical memoir" that might inspire the younger generation. Written in a clear and accessible prose, the story moves along at a comfortable pace.

The book is arranged by chronological periods, starting with the birth of C. F. Klassen in 1894 in the southern Ukraine and ending with his death near Gronau, Germany, in 1954, just months short of his sixtieth birthday. Much was packed into these sixty years by a man of high energy, dynamic faith, godly courage, and great compassion. He emigrated from the USSR with his young family in the 1920s and made a successful adjustment to life in Canada. When World War II came, he accepted the call to lead the Mennonite Central Committee's relief and resettlement program that involved bringing emergency aid to thousands of refugees in war-ravaged Europe, arranging for their resettlement in South or North America, and rebuilding life in Europe.

C. F. Klassen had great gifts as an administrator. He possessed the necessary skills both to negotiate with officials at the highest levels and to keep a large number of volunteer relief workers effectively engaged in programs of rehabilitation. C. F. Klassen emerges as a heroic figure because of all that he was able to accomplish, the exemplary spirit in which he did it, and the fact that he died while actively engaged. This is a worthy tribute to one of God's servants of the church who played a front-stage role during a particularly crucial time in the lives of many people.

The authors draw freely from Klassen's letters, speeches, sermons, and memoranda, plus the letters and statements of many of his associates. They include a list of C. F. Klassen's main published writings plus other sources that deal with his biography.

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***The Greening of the Church.*** By Sean McDonagh. Maryknoll, NY: Orbis Books, 1990, 227 pp., \$16.95 (pb).

**Reviewed by Earl Zimmerman**

Sean McDonagh is a Colombian missionary among the T'boli people on the Philippine island of Mindanao. He works to promote sound ecological practices within the context of the struggle for human development, peace, and justice. His assignment gives him firsthand experience with the ecological devastation taking place in the third world.

The book is divided into two sections. Part one draws from the author's personal experience and looks at concrete ecological and development problems. It speaks to three related concerns—the third-world debt burden, population pressures, and the destruction of rain forests. The author is concerned that, unless immediate concerted action is taken, the world will reach the ecological point of no return within this century. He makes a passionate and well-reasoned plea for debt reduction, family planning, and a moratorium on the cutting of rain forests.

Part two sketches the development of a theology of creation. While it is instructive for people of other traditions, it speaks primarily to Catholics. The author calls for the development of a theology of creation and a spirituality which is sensitive to the presence of God in the natural world. This section would be stronger if it included more of the author's personal theological reflection drawing from his experience in Mindanao.

As a fellow missionary in the rural Philippines, I identify with Sean McDonagh's concerns. Persons involved in third-world mission and those interested in ecological issues will want to read this book. It is a good resource for Christian college and seminary courses on these subjects.

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**Bursting the Bonds? A Jewish-Christian Dialogue on Jesus and Paul.** By Leonard Swidler, Lewis John Eron, Gerard Sloyan and Lester Dean. Maryknoll, NY: Orbis Books, 1990, 224 pp., \$34.95, \$16.95 (pb).

**One Christ—Many Religions: Toward a Revised Christology.** By S. J. Samartha. Maryknoll, NY: Orbis Books, 1991, 190 pp., \$39.95, \$16.95 (pb).

**The New Universalism: Foundations for a Global Theology.** By David J. Kreiger. Maryknoll, NY: Orbis Books, 1991, 219 pp., \$39.95, \$16.95 (pb).

**Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions.** By Gavin D'Costa, ed. Maryknoll, NY: Orbis Books, 1990, 218 pp., \$34.95, \$16.95 (pb).

Reviewed by Calvin E. Shenk

*Bursting the Bonds?* is a dual set of dialogues, one on Jesus and one on Paul. Leonard Swidler, a Christian who is a professor at Temple University and editor of *Journal of Ecumenical Studies*, dialogues about Jesus with Lewis John Eron, a rabbi from Temple B'nai Abraham in Livingston, New Jersey. Gerald Sloyan, a Christian who is professor emeritus at Temple University, dialogues about Paul with Lester Dean, a Jew who teaches religion at Temple University and is on the staff of *Journal of Ecumenical Studies*.

The book is a series of statements and response. The authors take seriously the fact that both Jesus and Paul were observant Jews. They wish to overcome misconceptions about Jesus and Paul from both the Jewish and Christian perspectives. They recognize that Judaism was close to Christianity in its earliest phases.

The first part of the book looks at Jesus' place in the Jewish life of his times, considers whether Jesus was a "Torah-true Jew," and discusses Jesus as Messiah, Christ, human, and divine. The second part asks whether Paul represents or misrepresents Judaism, examines Paul's attitude toward the law and the possibility of keeping the law, asks whether Jews and Jewish Christians should keep the law, assesses Paul's hope for the Jews, and seeks to discern whether Paul is mainly concerned with justification by faith or the transfer of lordship.

This book is excellent in terms of the issues raised and the style of dialogue. For Christians the major strength of this book is the insights one gets into Jewish perspectives on Jesus and Paul, Jewish interpretations of New Testament Scriptures, and Jewish critique of Christian interpre-

tation. The major disappointment for this reviewer was that Jesus' uniqueness seems diminished. Jesus is clearly Jewish, but was he more than that? Not enough is said about the extent to which Paul's contact with Jesus caused him to deviate at crucial points from Judaism.

In *One Christ—Many Religions*, Samartha, former director of the Dialogue Programme of the WCC, suggests the contours of a revised Christology in the context of religious pluralism. He is concerned about un-Christian zealotry and the dangers of racial and cultural superiority that often characterize Christians who consider themselves God's unique agents. His book is valuable in sensitizing the reader to the dangers of cultural dominance. Also important are insights concerning Asian culture and religions and the contrasts between both/and thinking and either/or thinking. The importance of developing Christologies in specific cultural contexts is a much needed emphasis.

But at points Samartha seems more concerned with other religions than the integrity of his own faith tradition. Pluralism tends to overshadow the unique Christ. God is too easily Mystery, Ultimate Reality or the Transcendent. Samartha's interpretation of kingdom of God seems to minimize Christology. Insisting on "theocentric Christology" rather than "Christomonism," he suggests that Christology is not the whole but part of theology, but equivocates about the deity of Jesus. He wants to move beyond both exclusivenesses. From the perspective of this reviewer it is important to develop relevant Christologies in each culture but there is danger that cultures distort Christology. Lack of clarity concerning Christology confuses the meaning of mission.

*The New Universalism* asks whether there can be a single, unified theology that expresses adequately the different truths of religion and concludes that theology needs to integrate and appropriate the many revelations. Krieger, from the Theological Faculty in Lucerne, Switzerland, draws upon Panikkar and Wittgenstein in dealing with the philosophical issues latent in plurality. He argues that theology must redefine itself within the context of radical pluralism; it must give up its "apologetic universalism" (no other truth) for a "non-apologetic universalism" (variety of truths). He believes meaning, truth, and reality are not valid merely within a specific culture but must be open to correction from without in open dialogue. This is a book for specialists and scholars. Many will object that it too easily accepts radical pluralism without radical critique.

*Christian Uniqueness Reconsidered* edited by Gavin D'Costa, professor of theol-

ogy at West London Institute of Education, brings together the contribution of fourteen outstanding scholars who challenge the argument that all religions are equal. Included in this volume are authors such as M. M. Thomas, Wolfhart Pannenberg, Jurgen Moltmann, Monica Hellwig, John Cobb, and Lesslie Newbigin. The book is a corrective to ideas raised in *The Myth of Christian Uniqueness* (Orbis 1987). The authors, in spite of variations, believe that pluralism doesn't adequately understand religious plurality and insist that it is more faithful and more useful to affirm radical uniqueness. They seek to develop an understanding of religious plurality on the basis of incarnation, Christology, and Trinity. *Christian Uniqueness Reconsidered* is a welcome volume. One wishes that some exclusivists might have been represented.

Theologies of religion represented by Samartha and Krieger are characterized by pluralism, but even pluralists are exclusive when they object to certain forms of religion. Pluralism is not the only viable option. Often the particularity of Christ is replaced by the particularity of other criteria. One wishes for more emphasis on the normativeness of the revelation of God in Christ.

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**Charles and Grandison Finney (1792-1875)—Revivalist and Reformer.** By Keith J. Hardman. Grand Rapids, MI: Baker Book House, 1990., 521 pp., \$19.95.

**The Memoirs of Charles G. Finney.** Annotated Critical Edition by Garth M. Rosell and Richard A. G. Dupuis, eds. Grand Rapids, MI: Academic Books/Zondervan, 1989, 736 pp., \$24.95.

Reviewed by Wilbert Shenk

Charles G. Finney was the preeminent evangelist in the U.S. during the first half of the nineteenth century. The fact that he has not lived on in the popular mind in the way Dwight L. Moody has may be difficult for the reader of these two books to appreciate. Keith Hardman points out that only one previous substantial biography of Finney has ever been published—and that in 1891. Yet Finney has been compared to Jonathan Edwards of the 18th century in terms of his impact.

Finney was born in Warren, Connecticut, but the family moved to Oneida County, New York, when he was about two years of age. He grew up in modest circumstances in a frontier area. His family



was not particularly religious. He had only limited opportunity for formal education and was trained as a lawyer. At age 29 he was converted and drawn into preaching. Thereafter he quickly rose to prominence—and controversy—as an evangelist. His self-understanding as an evangelist was strongly shaped by his training and experience as a lawyer. It was said that his sermons sounded like a case being made by the prosecutor. Possessed of a commanding presence, piercing eyes, and powerful voice, he held his audiences spellbound as he preached about sin and judgment.

But Finney's influence went far beyond revival preaching. He forced a theological position that broke, in part, with Old School Calvinism and adopted certain themes from the Wesleyan stream: a strong emphasis on individual responsibility and the potential for changing conditions in the world through Christian obedience.

Thus he succeeded in holding together his work as an evangelist and social reformer—especially his work on behalf of the antislavery movement. He moved to Oberlin, Ohio, soon after a school was founded there and for the rest of his life was the dominant figure at what became Oberlin College. His years as a teacher allowed him to continue developing his theological ideas. His published works were widely read.

The Hardman biography follows closely Finney's *Memoirs*; often he corrects or modifies what Finney himself wrote since the latter prepared his autobiography late in life from memory. The new critical edition of Finney's *Memoirs* is welcomed. The editors have worked from the original manuscripts, restoring much material that had been edited out by J. H. Fairchild when he prepared the *Memoirs* for publication following Finney's death. In addition, they added copious notes giving

much valuable information on the text and its contents.

Hardman makes the point that Finney's effectiveness was due to the way his style, message, and program fit the historic-cultural period in which he lived. He was quintessentially American in the way he blended theological precepts and cultural dynamics and developed a methodology suited to the times. No understanding of either American church history or the role of religion in the U.S. is complete without a comprehension of this formative period in the nineteenth century. The Finney biography is a major window through which to study this epoch. These two books are indispensable sources.

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### *Editorial—continued from page 24*

culture or religious understanding can claim to reflect totally the character of God. God is by definition a stranger to all human endeavors and understandings, and this is why God must always be seen as a *missionary*, bringing new perspectives from other places.

4) We must be challenged to a renewed understanding of the relationship between transcendence and incarnation. They are not mutually exclusive. To recognize the transcendence of God is to allow for possibilities of simultaneous manifestations of incarnation in every corner of the Creation. To recognize the incarnation of God in every corner of the Creation is to define his presence as transcendent in each one. This interrelation makes it clear that no reality can be divinized, and that none can be secularized.

5) We are again challenged to *be* mission, not to *do* mission. Frenzied activity is not required of mission; coherence of being and doing is. In Colombia there is a saying: Knowledge is a person who *has* a torch to light the way; wisdom is a person who *is* the torch which

lights the way. Mission is called to be "wise."

6) Finally, we cannot escape the question of resource distribution. Talk of recession and "hard times" in the North is difficult to understand by Latin Americans when reality simply demonstrates a greater willingness to spend on ourselves: huge, luxurious churches, and more and more facilities for our own benefit (gymnasiums, arts theaters, offices, and ever more sophisticated infrastructure). When this spending is done in the name of "home missions," then missions after 500 years of conquest continues to be oppressive. We must become more aware that the credibility of our testimony is at stake and losing ground quickly. The call from the South to be more consistent stewards, as we have taught them so well, is reaching crescendo proportions. Successful missions will depend, to a large degree, on how creatively and how seriously we evaluate our own attachment to comfort.

—Robert J. Suderman, Guest Editor

## EDITORIAL

Five hundred years of Christian mission! Where are we now and where are we going? This consultation was an excellent time to reflect and receive some frank evaluation and critical feedback from the "missionized," especially from the perspective of the indigenous. What have we learned?

1. The most common and visible elements of our missiological strategies are the mistakes and errors: the cross was mixed with the sword; non-Christians were regarded as nonreligious; the presence of God in non-evangelized cultures was negated; cultural trappings were imposed in communicating the gospel; dependency was created; local theologizing was stifled; paternalism was normal; existing cultural values were denied; denominationalism was introduced; fragmentation of communities was encouraged; the gospel was reduced; ethics were replaced with sacraments and doctrine; ethics taught were cultural more than biblical; Anabaptism was not emphasized enough; the gospel came webbed to the state, to the economic system, or to both; and ecclesiastical structures were hierarchical. The opposite of the above is now considered to be good missiological strategy.

Mennonites have often been accused of having a weak theology of grace. One cure for this weakness is to reflect on the above list of errors, recognizing that God's church has survived in spite of. . . . Surely the first lessons must be those of confession, forgiveness, grace, and humility.

2. The final statement of the consultation also signals some new dangers which should be taken seriously. I will mention only three:

1) The interpretation of the pre-conquest period as a "noble savage" time is an ever-present temptation. The pre-hispanic period was not without oppression, racism, poverty, violence, and dominance. The pre-conquest religions were not only of love and sharing; the family structure was not one built on equality of the sexes. To pretend that it was so is too romantic to be helpful. Whatever comparisons are made between pre- and post-conquest times should be done with integrity.

2) Every culture wants its God to reflect its values; every culture wants to create Jesus in its own image. It is more comfortable to divinize our realities than to change the realities to reflect God's character. The North Atlantic Catholic and Protestant communities need to be criticized for importing a foreign, cultural God into Latin American soil. But the criticism must go beyond a particular missiological strategy to a general affirmation of the character of God. Any culture which pretends to enclose God within itself is idolatrous. While it is true that each culture must have something of God in it, and that each culture is, in one

sense, its own Old Testament, we must not forget that God was also foreign to the Hebrew people and culture. In that sense, God, in order to be God, must remain a stranger within every created culture.

3) The call for the indigenization of theology must be welcomed. Yet one must be conscious of where that call is coming from. If it comes from the dominant North, the very call itself carries within it the seeds of paternalism: it assumes that this is something the religious community has the power to "grant" to those who request it. If the call comes from within the indigenous community, it supposes that it is about to embark on a journey that is foreign to itself. I believe that the call to indigenize theology must be first and foremost a call to uncover what has always existed, explicitly or implicitly, in its acceptance, its rejection, or its adaptation of the Christian message. The indigenous peoples have always theologized. In accepting some of what they have heard they have judged conformity with their own value system; in rejecting much of what they have heard they have discerned contradictions; in syncretizing aspects of the new with the old, they have demonstrated that creative contextualizing of the gospel is necessary and possible. This process has been constant, despite efforts by missionaries to stop it. Indigenous theology is thus not a new thing; it is rather the recognition, investigation, and valorization of a process which existed even before the conquest.

3. What then are the challenges which lie ahead for missions as we enter the twenty-first century?

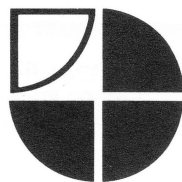
1) One challenge is an ever-deepening understanding of what it means to *share* the gospel. Sharing is not the same as imposing, telling, teaching, or preaching. Sharing presupposes a context of mutual listening, of discovering the other, of dialogue, of letting go, and of strengthening convictions.

2) Another challenge is to strengthen our understandings of God as sovereign Creator of the universe. We must be aware that God has been and is present in cultures which, according to our understandings, don't speak God's language. This affirmation has many implications for mission. This creative sovereignty no longer permits us to pretend that we are bringing God to a people. God's sovereignty humbles us to discover that of God in every culture and religion, as we share what we know of God in our culture and religion.

3) We must be challenged to a renewed understanding of the transcendence of God over every culture. No

*(continued on page 23)*

# MISSION FOCUS



## Mission and Evangelism The View from the Gospel of Matthew

DOROTHY JEAN WEAVER

To ask questions about mission and evangelism within the Christian church today can lead to vigorous dialogue—even a raging debate—about the definitions of these two terms and their implications for the church's life and outreach. In two closely related articles, David J. Bosch identifies the spectrum of positions and definitions of mission and evangelism and their relationships (Bosch 1987:98-103; 1984:161-191).

On one end of Bosch's spectrum is the position that "Mission = Evangelism = winning souls for eternity. Social involvement is a betrayal of mission" (1984:166). On the other end is the viewpoint that "Mission (or evangelism) is social action or humanization" (1984:167). Accordingly, the debate between the terms *mission* and *evangelism* reflects the relationship between "soul-winning" and "social action" as appropriate and/or imperative tasks of the church within society.

My interest is not to review Bosch's conclusions nor to dialogue with the spectrum of positions he outlines. Rather, it is to look at Bosch's central question—the relationship between mission and evangelism—and to address it to the gospel writer Matthew and his text. Perhaps the most striking feature about the debate concerning mission and evangelism is that it has been based largely on definitions derived from sources other than the Scriptures. Neither in Bosch's review of the debate nor in his own discussion does he point to biblical/theological studies as the bases for positions. No doubt all parties to the debate do make appeals to the biblical text in one way or another. But it appears that they have first defined their terms on whatever theological or ideological basis seemed most compelling to them—and only then gone to the Scriptures to build their arguments or buttress their positions. My approach moves in the opposite direction, from the biblical text outward to theological understandings.

I begin with a startling negative observation. To ask Matthew about the relationship between mission and evangelism is to ask a question fundamentally foreign to his thinking. First, Matthew does not think in concepts or abstractions labeled "mission" and "evangelism" which are either synonymous or carefully distinguished from each other. Matthew does not think abstractly or conceptually

at all—he thinks in the dynamic fashion of a storyteller. So if we ask Matthew to enter our abstract twentieth-century debate, we must allow him to answer *our* question on *his* terms.

Second, Matthew does not appear to distinguish between the two concepts of mission and evangelism. He would likely look at us quizzically if we tried to explain the critical distinctions we draw between these two terms.

In line with these observations, this discussion is not structured around the terms mission and evangelism. Instead, it focuses on broad observations of Matthew's story. Out of these observations, I will draw my conclusions on Matthew's understanding of mission and evangelism.

### Jesus is central in Matthew's story

The first thing to notice about Matthew's story is its three major sections. In 1:1-4:16 Matthew introduces Jesus as the story's main character, identifying the significant events of his birth, childhood, and early adulthood which prepare him for the ministry he will assume. In 4:17—16:20 Matthew presents a picture of Jesus' public ministry, beginning with the announcement in 4:17, "From that time on Jesus began to proclaim and to say, 'Repent, for the kingdom of heaven has come near.'" We see Jesus calling disciples, proclaiming the kingdom of heaven, healing sick people, casting out evil spirits, and responding spiritedly to the challenges of his opponents. From 11:2 through 16:20 we see Israel, that is, the Jewish people, beginning to respond to Jesus' ministry. The third section begins in 16:21, where the story turns a definitive corner with the announcement, "From that time on Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised." From here on the story moves into the events of Passion Week, followed by Easter Sunday and Jesus' resurrection. The story concludes with Jesus and his disciples standing on a mountain back in Galilee, where he sends out these 11 men to make disciples of all nations.

The significance of this three-part story is that it focuses on Jesus. Without any question, Jesus is the single central character of Matthew's story. Not only does the entire plot revolve around him; he also has far more to say as a character than any other character or group or even all the other characters put together. What this says regarding mission and evangelism is clear: any definitions of these terms which do not recognize the person, ministry, suffering, death, and resurrection of Jesus as central are inadequate definitions from Matthew's point of view. To

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define mission and evangelism is to talk about Jesus of Nazareth, his life, death, and resurrection—no more and no less.

### Jesus is the decisive character in history

If Jesus is central to Matthew's story, the Jesus of Matthew's story is central to all of human history. Matthew's story begins (1:1) with Abraham, widely recognized as father to the Jewish people (cf. 3:9). It ends at a point just beyond Jesus' resurrection where Jesus sends out his 11 disciples to "make disciples of all nations" (28:16-20). Jewish history provides the central time frame for Matthew's story about Jesus. But beyond this specifically Jewish time frame, Matthew looks both back to "the beginning [of time]" (19:4, 8; 24:21) and forward to the end [of time]" (10:22; 24:6, 13, 14) and the "consummation of the age" (13:39, 40, 49; 24:3; 28:28). Matthew's story portrays human history from beginning to end.

Accordingly, Matthew's strategy of making Jesus central to his story also makes Jesus central to all of human history. First, Jesus stands as the climax of Jewish history, the pinnacle to which all events from Abraham onward are moving steadily, noted in Matthew's genealogy (1:1-17). Second, Jesus provides the foundation and impetus for the church—that body which gathers in Jesus' name (18:20), has its point of origin in Jesus' 11 disciples (28:16), and is ultimately being built by Jesus himself (16:18). Third, not only does Jesus stand central within human history. It is also Jesus whose parousia or return marks the end of human history, the end of "this age" and the beginning of "the age to come" (24:3, 27, 37, 39). In short, Jesus is not only the central but also the decisive character of all of human history, the one to which history builds, the one out of which history flows, the one who will himself set in motion the end of human history.

The implications of this fact for our understanding of mission and evangelism are clear. By making Jesus central and decisive for the whole of human history, Matthew tells us that Jesus is central and decisive for the working out of God's purposes in the world. It is fundamentally through the person of Jesus of Nazareth that God is present and active in the events of the world and in the life of humankind. Ultimately, Matthew wants his readers to know that it is in Jesus, born of Mary and executed by Pontius Pilate, that "God [is] with us" (1:23). To define mission and evangelism is essentially to talk about Jesus' significance in human history, the way Jesus carried out God's purposes during his earthly sojourn. Only a thoroughgoing examination of the shape and texture of Jesus' earthly ministry and its outcome will answer our central question.

### Jesus sends out his disciples

Jesus views his earthly life, ministry among people, and impending death in terms of sentness, the fundamental awareness and the undergirding conviction that he does what he does because God has sent him to do it (10:40; 15:24; cf. 21:37). In turn, Jesus passes this sentness on to his disciples by "sending [them out]" to extend his ministry (10:5, 16; 23:34, 37; cf. 22:3, 4). Accordingly, both Jesus in his own ministry and Jesus' disciples in their

extension ministry operate from a fundamental sense of sentness, Jesus sent by God to carry out God's purposes in the world and Jesus' disciples sent by Jesus to extend that work.

At this point we directly encounter the language of mission, since the Greek word *apostello* or to send/send out is the word which is translated by the Latin word *mitto*, the root of our English word *mission*. Accordingly, we

June 1992

Volume 20

Number 2

## MISSION FOCUS



- 25 Mission and Evangelism: The View from the Gospel of Matthew  
Dorothy Jean Weaver
- 28 Messianic Evangelization  
John Driver
- 32 Holistic Evangelism: On Suffering in the Face of Overwhelming Poverty and Multifaced Religiosity  
Mikha Joedhiswara
- 34 The Church and Evangelism in South Africa: An Interview with Ezra Sigwela  
Nancy Heisey
- 36 Evangelism in the Round: A Special Review Section
- 38 In review
- 40 Editorial

### EDITORIAL COUNCIL

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identify the substance and scope of mission in Matthew's context in terms of God's purposes for all time and for all humanity. No less framework than this for the word *mission* does justice to Matthew's intentions in his story about Jesus.

Further, understanding mission as sentness has significant implications. If mission is being sent out to carry forward God's purposes in the world, two things become clear. First, mission is ultimately God's activity, emerging from God's initiative, prospering because God wills it, and enabled because God empowers those who are sent. Second, to be involved in mission is to know what God's purposes are in the world. It is to recognize and to claim as our own ground for action God's will for the redemption of humankind, not only in its universality, but in its everyday, here-and-now particularity. Mission is both universal and particular.

### Jesus defines the kingdom of heaven

Jesus defines his own ministry and the extension ministry of his disciples in terms of the kingdom of heaven—that realm where God is both Sovereign and sovereign, where God's will is both recognized and carried out. In 4:17 Jesus announces the beginning of his public ministry with the words, "Repent, for the kingdom of heaven has come near." Throughout his public ministry Jesus speaks constantly and consistently about the kingdom of heaven. A concordance search reveals fifty references by Jesus to the kingdom following his inaugural proclamation in 4:17. Nor does Jesus stop with the mere verbal proclamation of the kingdom of heaven. He goes on from there and identifies his ministry activities among the Jewish people as a here-and-now demonstration of the presence of the kingdom: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (12:28; cf. 11:2-6). In 10:7-8 Jesus passes on this same kingdom message and task to his disciples. As he commissions them to join his ministry, he commands them: "Proclaim, saying, 'The kingdom of heaven has come near,'" and he calls them to the same tasks by which he himself demonstrated the presence of the kingdom.

To be involved in mission, therefore, includes both verbal proclamation and here-and-now demonstration of the presence and the "comingness" of the kingdom of heaven. Specifically, to be involved in mission is to take Jesus' words announcing the kingdom and Jesus' actions demonstrating the kingdom with equal and utmost seriousness. In short, Jesus' proclamation of the kingdom cannot be separated from Jesus' demonstration of the kingdom. As far as Matthew is concerned, it is inconceivable to separate various strands of Jesus' life and ministry from each other, lifting one of them up for special attention while disregarding another. Mission, as Jesus defines it in terms of the kingdom of heaven, is neither partial nor divisible, but rather a holistic reality.

### Jesus proclaims and demonstrates the kingdom

To speak about proclamation and demonstration of the kingdom is to define the substance and scope of *evangelism*. It is in connection with the word *kingdom* that we find the Greek word *euangelion*, translated gospel or good

news. In 4:23 and 9:35, Matthew says that Jesus went about "teaching in their synagogues, *proclaiming the gospel of the kingdom*, and healing every disease and every sickness." In 24:14 and 26:13 Jesus himself makes parallel references to "this gospel/this gospel of the kingdom." Matthew 11:4b-5 uses the single reference in this gospel to the verbal form of *euangelion*—the verb *euangelizomai*—which means to proclaim the good news. And while there is no explicit reference to kingdom in this verse, it is clear that Jesus depicts his actions as an unambiguous demonstration of the presence of the kingdom: "Go and report to John [the Baptist] what you see and hear: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the poor *have good news proclaimed to them (euangelizontai)*."

Based on these five references, it appears that *evangelism* no less than *mission* must be understood, not in a narrow particular sense, but in a broad holistic sense. While the general meaning of *euangelion* appears to be proclamation, the verbal form *euangelizesthai* in 11:4b-5 appears in the context of five other verbs which refer to the demonstration of the kingdom of heaven. Accordingly, evangelism speaks of the specific shape and texture of involvement in kingdom work. If Matthew used the two terms *mission* and *evangelism*, he would likely relate them to each other as (1) the general reference to God's global purposes for all of time and humanity, to accomplish that for which God sent out first Jesus and now the church; and (2) the specific reference to the task of announcing the kingdom of heaven through proclamation and demonstration. These two Matthean definitions stand as my provisional position on the question at hand.

### Jesus' disciples extend his ministry

Last, I come to a collection of specific observations regarding Jesus' own ministry and the extension ministry of Jesus' disciples.

1. From the beginning of Jesus' public ministry to the end of Matthew's gospel, Jesus makes it clear that his disciples are integral co-workers in his ministry. The first specific action in Jesus' public ministry after his inaugural proclamation (4:17) is calling four disciples (4:18-22). It is important to notice that the definition of that call—the terms Jesus sets forth to Simon Peter and Andrew in 4:19—relates to their involvement in Jesus' own ministry to the Jewish people: "Come after me, and I will make you fishermen for people."

2. Matthew's central text—the Missionary Discourse found in 10:5b-42—focuses on the concepts of mission and evangelism. This discourse is framed by the surrounding text, beginning and ending with closely parallel statements (9:35; 11:1) concerning Jesus' ministry to people. The text in between is a tightly connected sequence of actions on the part of Jesus: Jesus goes about (9:35), takes compassion on the crowds (9:36), addresses his disciples (9:37), gives them authority (10:1), sends them out (10:5), and goes on from there to continue his ministry (11:1). The purpose of this framing is evident. Matthew breaks his narrative open at this point to insert Jesus' commissioning of his disciples into the account of Jesus' own

ministry; by so doing, he links the disciples' ministry integrally and inextricably to that of Jesus. This linkage is strengthened because 9:35—11:1 immediately follows Matthew's description of Jesus' own ministry (5:1—9:34), a section of narrative framed by the same formulaic brackets (4:23, 9:35) as those surrounding the Missionary Discourse. It is clear that Matthew sees the ministry of Jesus' disciples as an integral part of Jesus' own ministry.

3. The ministry of Jesus' disciples is defined in the same terms as Jesus' own ministry. Jesus gives the same authority to his disciples that he himself has been exercising. Jesus, who has been "healing every disease and every sickness" (4:23; 9:35) now passes on that authority to his disciples (10:1). Within the first section of the discourse (10:5b-15) we observe that Jesus sends his disciples to the very same people (10:6) he knows himself to be sent (15:24); the message which Jesus gives his disciples to proclaim (10:7) is his own message (4:17); the acts of compassion which he gives his disciples to carry out among the people (10:8) are those he has been carrying out (8:1—9:34; 11:2-6). In every way possible Matthew makes clear that the ministry of Jesus' disciples is to be a mirror image of Jesus' own ministry.

4. In the second and third sections of the discourse (10:16-23; 10:24-42), the disciples are told to expect suffering as a result of their ministry. This suffering is defined in terms that point ahead to Jesus' own future sufferings: as will be the case with Jesus himself (26:1—27:54), the disciples will be "handed over" (10:7, 19, 21), "flogged" (10:17), "led before rulers and kings" (10:18),

and "put to death" (10:21, 28) by means of "crucifixion" (10:38). If Jesus' disciples are to mirror his activity in ministry, they can also expect to mirror the sufferings which he will face.

5. The overwhelming significance of Jesus' disciples for Jesus' own ministry shows up again in Matthew 28:1-20. This entire account focuses on Jesus' concern that the disciples return to Galilee and meet him there. The first two sections of this text (28:1-7; 28:8-10) command that the women convey this message to the disciples. The third section (28:11-15) ironically spotlights the disciples through the message which the guard is supposed to spread abroad: "Say: His disciples came at night and stole him while we were sleeping." The story concludes as the disciples return to Galilee and experience both reconciliation with and recommissioning by the risen Jesus (28:16-20). Their task has now expanded to worldwide proportions—"all the nations"—and to the end of human history—"always, until the consummation of the age."

The mission which brought Jesus into the story as the central and decisive character of human history now becomes the mission of the church of Jesus Christ. This is the view of the gospel-writer Matthew with respect to mission and evangelism,

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# Messianic Evangelization

JOHN DRIVER

## Introduction

The synoptic Gospels are unanimous in setting messianic evangelization<sup>1</sup> in kingdom context (Matt. 4:17-24; Mark 1:14-27; Luke 4:18-21). Their texts concretely include proclaiming the kingdom of God, restoring persons to kingdom wholeness, and the formation of a kingdom community of Jesus' disciples.

As the church has moved farther and farther from its roots in Jesus of Nazareth, the content and the methods of its evangelization have concentrated less on kingdom agenda and more on communicating the church's teachings about Jesus. In the process, the goal of evangelization has moved from the creation of Jesus' likeness in his followers to the formation of orthodox believers who receive the appropriate sacraments and assent to correct doctrines. The fact that this process has been gradual, taking place in the context of changing historical realities, has made this development all the more difficult to critique and to correct.

Of even more serious consequence has been the ten-

dency to privatize salvation, accompanied by an almost exclusively individualistic evangelistic practice. This has often led to an evangelization largely bereft of the universal scope which characterizes the biblical vision. Ultimate reconciliation of all things to God through the Messiah is the goal of authentic evangelization. Therefore, recognizing the scope of God's salvific intention, no aspect of life within the created order lies outside of the church's evangelizing mission.<sup>2</sup>

Occasionally, in the course of its history, parts of the church have recaptured the radical New Testament content and methods of evangelization. More often than not these have been minority movements caught in social and political situations similar to those characterizing the primitive messianic movement. These include movements of radical renewal, beginning with the Montanists and Donatists of the second and fourth centuries and extending all the way to a variety of radical communities in our own time, including Christian base communities which have emerged in the context of third-world Catholicism.

The content of the evangel and the methods of evangelization take on surprisingly new and powerful dimensions when they are perceived and focused in radical perspective.

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### Subversive evangelization<sup>3</sup>

In the New Testament, the saving gospel comes out of a position of socioeconomic and political weakness, humanly speaking, rather than from a position characterized by human power. The saving power of the gospel comes to us from below, rather than from above, as generally taken for granted by the church throughout its history. The messianic movement described in the New Testament was a minority movement originating on the periphery of Judaism.

The great commission is prefaced by references to Galilee. "Galilee of the Gentiles," located on the geographical, sociological, and religious periphery of Judaism, is clearly identified in the Gospels as the point of departure for God's eschatological initiative of messianic salvation. The Gospels are quite emphatic about the Galilean provenance of the messianic movement and its evangel.<sup>4</sup> This fact is surprising when we realize that the pressures on the early church to be more socially and religiously acceptable would have downplayed its humble outsider origins.

On this note the evangelization of Israel begins. "In those days Jesus came from Nazareth of Galilee. . . . Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'" (Mark 1:9a, 14b, 15).

The evangelization of the Gentiles, begun by Peter in the household of the Roman centurion, Cornelius, also took the Galilean origins of the messianic movement as its point of departure. "You know the word which he sent to Israel, preaching good news of peace by Jesus Christ (he is Lord of all), the word which was proclaimed throughout all Judea, beginning from Galilee after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him" (Acts 10:36-38).

The ultimate insult which the Jewish religious establishment cast in the teeth of those who dared to express dissent was, "Are you from Galilee, too?" (John 7:50, 52). That the Messiah could possibly come from Galilee was, for respectable Jews, highly doubtful (7:41). And those who insisted that it was impossible for a true prophet to arise out of Galilee claimed scriptural support for their view (7:52). This official disdain of all things Galilean makes New Testament emphasis on the Galilean origin of the messianic evangel all the more remarkable.<sup>5</sup>

The implications of a gospel which is mediated from below and by outsiders have rarely been grasped by a church allied, in one way or another, with power. That Jesus has come as prophet, priest, and king means, since the incarnation, that Jesus of Nazareth is the definitive model for prophetic witness, for priestly intercession, and for the exercise of kingship. These are not mere theoretical images by means of which we can grasp the purely spiritual dimensions of Jesus' messiahship.

The Galilean origin of the messianic movement is not just an isolated element of merely geographic importance in the gospel story. It is part of a larger picture in which

God's saving initiative arises from the bottom side of social and religious structures and from the periphery of the political sphere. In Luke and John, for example, we find a seemingly disproportionate emphasis on the Samaritans in spite of a very strong Jewish prejudice to the contrary. The disenfranchised within Israel—women, the poor, the "little ones," the prostitutes, the publicans, those afflicted with leprosy, and the foreigners—not only appear in the Gospel narratives as special objects of God's grace, but they are also active protagonists in God's project of evangelization. These examples point toward a salvific economy which is subversive. God's kingdom initiative emerges from below.

The Gospels offer remarkable examples of the evangel coming from unexpected sources. Persons without status bear witness to realities of ultimate consequence. From the Samaritan woman, we learn that Jesus is Messiah and that God is truth (John 4). From Mary Magdalene, we learn that Jesus is risen (John 20). From a hated foreigner, the Roman centurion, we learn that Jesus is Son of God (Mark 15). What seems remarkable to us, who read the Scriptures from a Constantinian perspective, is quite normal from the standpoint of the upside-down world of the Bible.

The New Testament is full of evidence pointing to the lowly beginnings of the messianic movement. Among the earliest self-designations which the primitive community applied to itself are "the way," "strangers and sojourners," "exiles" or "pilgrims," "the meek," and "the poor." The images reflect the early church's understanding of its nature and evangelizing mission. These values, so diametrically contrary to those which predominated in both Jewish and Greek culture, can be traced to Jesus himself. And the fact that the early church retained these images, in spite of social pressures to the contrary, witnesses their importance to the identity of the primitive community and its understanding of an evangelizing mission. The Gospels contain abundant references to Jesus' lowly estate, his poverty, and his childhood status as a political refugee. All of the women named in his genealogy would have been considered as social outcasts.<sup>6</sup>

This movement from the bottom and from the outside continues in the evangelizing activity of the early church. Hellenists, considered outsiders by Jewish contemporaries, occupied a prominent place in the evangelizing mission which carried the messianic movement into Asia Minor to the north and east, into Africa on the south, and into the Greco-Roman world to the north and west.

Although it is generally not given the emphasis which the New Testament places upon it, weakness or vulnerability is a hallmark of apostolic evangelization. Paul, whose evangelizing work occupies a prominent place in the New Testament, is probably representative of many more who were evangelized from the outside and from below. Paul's Damascus-road experience convinced him that Jesus of Nazareth was indeed God's Messiah, and that suffering servanthood would characterize God's evangelizing strategy. It is understandable, then, that Paul's evangelization would be marked by weakness and vicarious suffering.

First Corinthians 1:17-2:5 clarifies Paul's understanding of his evangelizing stance as one of weakness. God's power



is found in the cross of the Messiah (1:17). This crucified Messiah is concretely the power and the wisdom of God (1:24), contrasted to the exercise of power and intellectual clout by Jews and Greeks of the first century. Paul understood that in the incarnation God had restored kingdom values.

First Corinthians 9:10-23 is sometimes interpreted as a model for sociological accommodation and psychological adaptation in the interests of effective evangelization. Actually, it is a remarkable example of Paul's stance of weakness. Although Paul enjoyed the status of a free man, he voluntarily made himself a slave of all (9:10). Although Paul had been freed from the narrowness of nationalistic and legalistic Judaism, he was willing to submit to legalistic Jewish requirements (9:20). Although Paul by birth belonged to the covenant community, he voluntarily became a Gentile (9:21). Although Paul was of a strong conscience, he willingly accommodated himself to others with weak consciences (9:22).

The actions described here are not mere strategies of evangelistic accommodation nor methodologies of psychological identification. Paul carried them out "for the sake of the gospel that [he might] share in its blessings" (9:23). He did these things because it is the nature of the gospel to live this way. Jesus had set the precedent for Paul: "Though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Cor. 8:9); "Who, though he was in the form of God, . . . emptied himself, taking the form of a servant" (Phil. 2:6-7).

The messianic community understood that Jesus, who took upon himself the form of a servant, was its model for a "manner of life . . . worthy of the gospel of Christ" (Phil. 1:27). The same evangelizing strategy with which Jesus so powerfully manifested God's love to humankind, was now commended to the messianic community by the apostles (Phil. 2:5-8).

When we note the radical outsider origin of the messianic movement, we understand better the radical character of Jesus' message. The difference between the approach of Jesus and that of all the other political, social, and religious groups of the period is profound. Sadducees and Pharisees, Zealots, and Essenes all willingly accepted, in one way or another, the Jewish social system: the monarchy, the temple, the priesthood, and the right of the Jewish people to a place of divine favor among the family of nations. Jesus rejected all of this.

Jesus was not a reformist. He was radical in that he denied the validity of the system. In calling for radical change, Jesus stood in the prophetic tradition of the Old Testament. But he went beyond that tradition. They called for justice in the context of what they believed to be valid social institutions. Jesus did not simply call for justice on behalf of the oppressed. His movement was even more radical. His kingdom was characterized by blessedness (Matt. 5:3-10). Under God's rule humans are offered freedom from the idols of wealth (the desire to possess), prestige (the drive to be somebody), and power (the will to dominate). The messianic evangel calls for sharing instead of accumulation, compassionate service instead of selfish superiority, and love in a context of brother/sisterhood instead of rivalry and violence.

A truly radical critique of a system is possible only when the prophet, in some sense, stands outside of the system. This helps us understand the strong emphasis in the New Testament on the differentness of the messianic movement. God's Messiah could not arise in Jerusalem. He needed to come from Galilee, from the periphery and from below, in order to truly evangelize. Jerusalem killed him because of his message, a fate shared with the authentic prophets before him.

If radical evangelization is done best from outside the system, then there are important lessons to be learned from the Galilean origin of the messianic evangel. We could hear, for example, a salvific word from the authentic prophets of our time. We could recognize the evangelizing function and prophetic impact of true evangelists in our midst. We could discover true evangelical renewal among some of the radical groups on the fringes of our religious establishments.

### **The role of suffering in messianic evangelization**

In the apostles' evangelization, they courageously confronted the hostile powers of their time (Acts 4:8-12, 19-20, 23-31; 5:29-32). For the cause of Christ, they joyfully bore imprisonments, torture, and even death (5:17, 40-41; 12:3). As Jesus had warned, Jerusalem was known for "killing the prophets" (Matt. 23:37). From the beginning, as with Jesus, apostolic evangelization was carried out under the sign of the cross. The story of Acts tells of a witnessing community sustained by the Spirit of Christ, joyfully bearing the birth pangs of the dawning of a new kingdom era.

The courage with which the disciples bore witness to Christ and the kingdom found its source in the Spirit. The Spirit had sustained Jesus in his struggle against the powers of evil (Luke 4:1-13). And Jesus had promised that his Spirit would sustain the disciples, too, in their hour of trial (Luke 12:11, 12; Matt. 10:9-10; Mark 13:11).

Apostolic evangelization is characterized by the Spirit's empowerment in the face of adversity. "Filled with the Holy Spirit," Peter defended himself before the Sanhedrin (Acts 4:8). Faced with the opposition of religious and civil authorities, the entire community spoke "the word of God with boldness" by the Spirit's empowering (Acts 4:23-31). Stephen denounced Judaism's prostitution of Israel's institutions in the power of the Spirit (Acts 6:5, 10; 7:55). Paul was filled with the Spirit in order to suffer for the name of Jesus (Acts 9:16, 17). In the Spirit's power, persecution became the occasion for experiencing deep joy (13:50-52).

That same Spirit who inspired and sustained Jesus in messianic evangelization also filled the primitive community with courage for faithful witness. Like Jesus, the evangelists of the messianic community suffered rejection, persecution, imprisonments, tortures, and even death. The call to discipleship is a call to an evangelization inspired and sustained by the same Spirit. God's saving activity, remarkably clear in Jesus' life, death, and resurrection, continued to be manifest in the sufferings of Messiah's body.

### **A witnessing people restored to wholeness**

The message is the good news of God's loving intention to restore all of creation to wholeness. Nothing in the



universe lies outside God's saving concern. The life, death, and resurrection of Jesus the Messiah furnish us with the keys to understand the character of this restoration. However, in Jesus' suffering, death, and resurrection, we perceive most clearly God's saving presence in the world.

Evangelization becomes a joyous participation by God's restored people in bringing all things to their pristine fullness. Therefore, an essential ingredient of this salvific project is the creation of a new humanity, born of God's life-giving Spirit, a charismatic community charged with God's ongoing mission of evangelization.

The biblical vision of God's restoration of all creation to wholeness has a universal scope. We need to fight against strategies leading to privatized forms of salvation that create senseless dichotomy of words and deeds or that encourage the empty activism so common in our time.

Our evangelization must be marked by the message of wholeness for all creation. Only the life and mission and the words and deeds growing out of such good news will be effective and authentic evangelization. This calls for the restoration of the messianic community to kingdom wholeness, in order to make known the whole gospel to the whole person throughout the whole world.<sup>8</sup>

## Notes

1. I use the term *evangelization* rather than *evangelism* for several reasons. First, in the English language *evangelization* conveys action and participation in a dynamic process more clearly than the more static term *evangelism*. Second, *evangelism* carries implicitly and explicitly the idea of methodology by which the gospel is proclaimed—by preaching, teaching, and personal or family visitation programs. In the church's search for effective methods, strategies, and techniques for evangelizing, it sometimes compromises the radical substance of the message. Modern practices of evangelism seem alarmingly similar to the proselytizing practices of first-century Judaism which Jesus denounced with vigor. In my concern to recover a more biblical vision of God's saving message, both its substance and the ways God communicates it to humanity, I have chosen the term *evangelization*. Third, *evangelism* has another technical meaning. In church history it refers to a movement of renewal which flourished principally in Spain and Italy from around 1500 until 1542, when it was crushed effectively by the Papal Inquisition. Catholic Evangelism, as it has been called, was an undogmatic and ethically serious movement with roots in medieval piety and Christian humanism. It marked largely a recovery of the relevance of the Gospels within church life. (See George H. Williams, *The Radical Reformation*, Philadelphia: Westminster Press, 1962, pp. 2, 8-16.) Fourth, although in English usage both *evangelism* and *evangelization* refer to the communication of the gospel, other languages (Spanish, French, and German) use the equivalent of *evangelization*.

2. Evangelical circles tend to distinguish sharply between evangelization and mission. Evangelization is seen as reaching people with a verbal proclamation of the gospel or calling them to a personal acceptance of Christ as Savior. On the other hand, mission has a more comprehensive concept of God's saving activity on behalf of the world and of the church's ongoing participation in this task. While both evangelization and mission refer to God's saving intention in the world, they are clearly distinguished.

Although this urge to distinguish between evangelization and

mission for purposes of logical analysis is understandable, these distinctions owe more to our modern need for precise intellectual categories than to the biblical vision.

Jesus understood that God had sent him, and he came evangelizing. Furthermore, he sent his disciples just as he had been sent. They, in turn, continued to evangelize. But to insist on distinguishing between the sending (mission)—a broader more inclusive category—and evangelization—a narrower category limited to preaching—is to open the door to unbiblical dichotomies such as presence and proclamation, service and evangelism, deed and word, being and doing. If we cling to the "and" in these dichotomies, the holistic character of biblical salvation and evangelization will escape us. In the biblical view, evangelization is not separated from deeds of authentic righteousness. Nor is God's salvific intention somehow richer and more inclusive than his evangel incarnated fully in Messiah. Just as Jesus was the bearer of God's message, so the messianic community evangelizes with integrity through all that it is and says and does in the spirit of Messiah himself. (For a more holistic understanding of evangelization, see David J. Bosch, "Evangelism," *Mission Focus*, December 1981, pp. 65-74.)

3. I use the term *subversive* here in a literal sense, that of change from below. It reflects the conviction that evangelization in the biblical story brings change without recourse to human social, economic, or political power. In fact, the power of God manifests itself through human weakness. In the Old Testament, a weak and obscure people, Israel, was called in its radical differentness to bring God's salvific good news to the nations. In the New Testament, the same dynamic characterizes both the Messiah and the messianic community in their communication of God's salvation. Truly salvific change occurs, not through coercive power, but through the noncoercive activity of God who works from below, subverting the deformed and rebellious structures of human disobedience, both personal and collective.

4. A number of references display this emphasis (Matt. 21:11; 26:32; 27:55; 28:7, 10, 16; Mark 1:9, 14; 14:28; 15:41; 16:7; Luke 23:5, 49, 55; 24:6; John 7:41, 52; Acts 10:36-38).

5. "The narratives of Jesus the Galilean that have been left to us in the gospel portraits of his career are an eloquent testimony of just how radical and transforming that experience had, after all, proved to be" (Sean Freyne, *Galilee, Jesus and the Gospels*, Philadelphia: Fortress Press, 1988, p. 268).

6. In the genealogy given in Matthew's gospel, Tamar, Rahab, Ruth, the wife of Uriah, and Mary would have been considered outcasts (i.e., poor).

7. "Insofar as all those narratives use Galilee as a symbol of the periphery becoming the new non-localised centre of divine presence, and portray a Galilean charismatic and his retinue replacing the established religious leaders of Judaism, there is a highly paradoxical, even comic, character to the story. The pilgrim from Galilee subverts the place of pilgrimage even as he goes there; his journey becomes the new way that replaces the torah-symbol for those who follow him; their journey is to lead them, not to the centre where their Jewish faith has told them God can be encountered, but to bear witness to a new mode of encounter outside the land. Thus, the religious implications of the narratives of Jesus' career bear a striking resemblance to the paradoxical, comic kerygma of the folly of the cross confounding the wisdom of this world. The two statements, the one in narrative form, the other in kerygmatic proclamation, have a similar pattern and intent" (Sean Freyne, *op. cit.*, pp. 172-272).

8. "Theological Implications of Radical Discipleship," a response to "The Lausanne Covenant" from The International Congress on World Evangelization, 1974, printed in Gerald H. Anderson and Thomas A. Stransky (eds.), *Mission Trends No. 2: Evangelization*, Grand Rapids: Eerdmans, 1975, p. 251.

# Holistic Evangelism: On Suffering in the Face of Overwhelming Poverty and Multifaced Religiosity

MIKHA JOEDHISWARA

## What is evangelism?

Evangelism has been the subject of discussion in many national and international conferences over the last two decades. There seems to be a crisis of understanding, reflected by numerous definitions of evangelism, each offering a definitive word on the subject—its meaning, its appropriate method, its message, its scope, its expected outcome, and the motivation and role of evangelists. These definitions have contributed to the polarization of relationships between Christians and communities and have undermined their witness to Christ. A humble attempt must be made, therefore, to set forth a new and responsible understanding of evangelism.

We cannot take time and space to mention all the definitions of evangelism. It will suit our purpose to note one attempt to define evangelism in a holistic or comprehensive manner. The Bolivian Manifesto on Evangelization identifies five components needed for an integrated view of evangelism: 1) the *announcement* of the total liberating message of Christ; 2) the *denunciation* of all idols or powers which are opposed to God's purpose for humanity; c) the visible *witness*—collective and personal—to the Word which addresses, calls into question, transforms, and makes people conscious; 4) the *engaged participation* in the struggle for a more just and human society, inspired by the love of Christ; and 5) a *call* to human beings to be converted to Jesus Christ and to be incorporated here and now into his people. These components taken together suggest that "evangelization is an integrated thrust of the communication of the good news which includes announcement, denunciation, visible witness, engaged participation and call to Christ and the church." To communicate the gospel in this sense is to be engaged in what may be called integral or holistic evangelism. This understanding refuses to separate evangelism as proclamation by word from evangelism as proclamation by deeds.

## Evangelism and contextualization

How should the contextual perception about Jesus be translated and witnessed to Asians? "Christ in the colonial era," given by fifteenth-century Europeans to Asia, was taught not as a friend to all, especially the poor and the oppressed, but as the emperor, the judge, and the universal government that controlled everything. The manger became a castle. Pax Romana was changed into Pax Christiana. Thus Christianity came to Asia—under the Portuguese, Spanish, and other European flags—not to serve but to colonize. Evangelism and imperialism were intertwined, assuring that the gospel of Christ would be misinterpreted. Over the centuries, the cross as the sign

of death for the innocent Jesus has been wrongly used, functioning as the crucifixion cross against the Jews (heightened in the holocaust by the Nazi regime), the Moslems (in the Crusades), the Native people and Africans (in slavery), and nationalist and freedom fighters.

It is incorrect to say that evangelizing is simply arming ourselves with accepted doctrines about Christ and communicating them through words. That model may prevent people from coming to a personal encounter with Christ. The good news is an incarnated gospel. Christ himself became a human being; therefore the good news must be immersed in concrete realities, must interact with life situations. The truth of the gospel must not only be analyzed and reflected upon but also fulfilled and actualized in concrete human situations.

There is a quiet determination among Asian Christians to make their commitment to Christ and their words about Christ be responsible to the life they live. Asian theology seeks to take seriously the encounter between life in Asia and the Word of God. There are many approaches to a relevant theology for Asia, but to be a living theology it must take the Asian experience and context seriously. The title of the Asian Theological Conference held in Wennappuwa, Sri Lanka, in January 1979, "Asia's Struggle for Full Humanity: Towards a Relevant Theology," indicates two premises: (1) the current Western-based and Western-oriented theology is no longer meaningful to many Asian Christians, and (2) to be significant to contemporary Asians, theology must be based on concrete experience of people and concrete realities of their continent. The articulation of the faith response must spring from people's lives, struggles, joys, pains, and frustrations within their given contexts. Theological adaptation, accommodation, inculturation, indigenization, and contextualization have all been used by Asian theologians toward this end. Although theologians continue to employ adaptation (which seeks to reinterpret Western thought from an Asian perspective), or indigenization (which takes the native culture and religion as its basis), there is a newer movement to contextualize theology.

But there is an important difference between contextual theology and nativistic or indigenized theology. The task of Christian theology in Asia is not so much to restate the Christian faith in terms of Asian traditions, not to work out a Christian expression of Hinduism or Buddhism, but to effect an Asian expression of Christianity. We seek neither to Hinduize Christianity nor to Christianize Hinduism. Our goal is to find an Indian expression of Christianity.

Contextualization is the capacity to respond meaningfully to the gospel within the framework of one's own situation. It is the process by which a local community integrates the gospel message with the real-life context, blending text and context into that single, God-intended reality called Christian living. By Christian living we mean

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living as Christ would live here and now, behaving as he would behave, teaching what he would teach here and now, and understanding what his values, emotions, underlying premises, attitudes, and drives would be if he belonged to the particular community we belong to. The uniqueness of the Christian faith is that it is both universal (text) and particular (context) at the same time. This means that it has a universal dimension and scope but is always manifested in a particular setting.

The concept of contextualization moves beyond the limitations of indigenization partly because the latter usually suggests adaptation of a Western interpretation of the gospel. The Theological Education Fund (TEF) statement notes:

*Contextualization has to do with how we assess the peculiarity of Third World contexts. Indigenization tends to be used in the sense of responding to the Gospel in terms of traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology, and the struggle for human justice, which characterize the historical moment of nations in the Third World.*

This dynamic concept focuses, not only on cultural and social aspects of the environment, but also on economic, political, and ecological aspects. The TEF statement on contextualization carefully distinguishes between authentic and false forms of contextualizing:

*False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is always prophetic, arising of a genuine encounter between God's word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment.*

### The context

Today, as has happened in decisive moments in the life of our religion, history is the interpellator, evangelism the respondent. Theologians in Asia will have to realize that evangelism is a response rather than a dogma—a response to the history of third world peoples in our lands, a response that makes contemporary history and God within that history the main preceptors of faith. Commitment to this Asian history and struggle is a prerequisite for those who engage in evangelism in Asia today.

Evangelism responsible to a particular culture, history, and people focuses itself on the question posed by Jesus: "Who do people say that the Son of man is? . . . But who do you say that I am?" (Matt. 16:13, 15). This question comes to Asian people who live in a world of great religious traditions, modernization impacts, ideologies of left and right, international conflicts, hunger, poverty, militarism, and racism.

Aloysius Pieris from Sri Lanka says that the common denominator between Asia and the rest of the third world is its overwhelming poverty; the specific character defining Asia within the other poor countries is its multifaced religiosity. These two prominent features must be taken seriously. The socioeconomic situation throughout Asia is characterized by widespread poverty and deprivation. Asian religiosity, expressed in Buddhism, Hinduism, Confucianism, Taoism, Shintoism, Islam, and many other reli-

gions that have arisen on Asian soil, still holds sway over the people. Religious thought patterns and social organizations based on religion are so much a part of Asian societies that it is impossible to speak meaningfully to the Asia context without taking its religious ethos into account. Today there is an amazing resurgence of religion in many Asian countries, giving rise to self-conscious attempts to find religious bases for social life. Christianity can no longer ignore the presence and influence of other faiths or the culture and spirituality they have created in Asian societies. It must live with and respond to other religious traditions that make up the total continental milieu.

Although Christianity came into being in West Asia, statistics say that only 2 percent of the population in Asia are Christians. This means that Christians in Asian countries—except Philippines and Korea—are a small minority. The Christian community in Asia is part of the human community, its life and destiny bound up with the socioeconomic situation of the total community. As a minority, Christians must participate with others in building their nations and in seeking solutions to pressing social and economic problems. As individuals, Christians share their lives with neighbors of other faiths at school, play, and work.

A major challenge to Christians in Asia is overcoming the image of being instruments or agents of Western colonialism and imperialism, as they are perceived by other faiths. This perception is not mistaken, since Christianity came to Asia together with the forces of Western colonialism and imperialism. These forces caused poverty, suffering, sociopolitical instability, and economic exploitation in Asia. Colonialism and imperialism continue to be blamed for the suffering of many Asians. Christians must, therefore, make a serious attempt to answer this accusation by showing deep concern for and involvement in finding solutions to Asian suffering.

Within the confusing and brutal realities of history, the question comes to Asian Christians. Here, the depth of soul of the East is challenged to serious dialogue with the Word of God. This situation poses a serious problem for evangelism in Asia.

### Evangelism: dialogical relations with the people of living faiths

Much of the crisis in Christian witness comes because it is done for the wrong reasons. Many Christians are more convinced about their own responsibility to be witnesses than about the need for others to hear the gospel. Many modern crusades are arranged out of a sense of duty and not because we care. It is not done because organizers know and love the people and want to share their life with them, but because they wish to fulfill the mandate to preach the gospel and make disciples. How can we allow Christian witness to arise out of self-interest and sense of obligation or self-fulfillment? Rereading the Scriptures, especially the account of Jesus' ministry, shows a quite different biblical understanding of witness. That witness has to do with incarnation, with self-giving, with setting up signs of the kingdom, with accepting those not acceptable to others, with sharing our lives (Ariarajah 1985: 49-50).



Christians in today's world live and witness to Hindus, Buddhists, Muslims, and other religious communities in an attitude of dialogue. Dialogue has always been part of the Asian understanding of religious life and discipline.

By definition, dialogue is a conversation, a process of communication through speech. It is a reciprocal relationship in which parties endeavor to express accurately what they mean and to listen to and respect what the other person says, however different that perspective may be. But dialogue is more than an exchange of views or a two-way conversation. It includes a perspective, a stance, an openness and vulnerability, even if not fully reciprocated. Dialogue is dialogical encounter, a thoughtful process of listening, learning, and interacting. Ideally, mutuality in dialogue is present in communication, trust, understanding, challenge, growth, and even spiritual development, but such dialogue and mutuality in relationships must be cultivated and nurtured.

Asia needs a more humanistic evangelism which greets and communicates to human beings, not as things or people to be conquered, but as the creation of God with all God's uniqueness and likeness. God created humans to be human in all aspects of their lives. In God's relationship to humans, God wants dialogue, not monologue. In a monologue, listeners tend to be treated as less human, objects of conversation, the passive ones. In a monologue relationship, such evangelism in the churches is a form of triumphalism; the believers understand their role as conquerors of the world.

God created humans as dialogue partners who can

express opinions. In Exodus 32:13 and Revelation 18:25, the partner plays the role of God's reminder. In Isaiah 43:26, God asks believers to be God's reminder.

The spirit of dialogue happens in a free environment, making it possible for partners to speak freely. God talks to human beings and lets human beings respond. God not only reminds human beings, but also allows human beings to remind God. This is done because God respects the partners, even if it means that God must regret the decision already made (Exod. 32:11-12, 14). Moreover, God is willing to change plans out of responsiveness to these dialogue partners. In relationships with other nations, God talks in the same two-way manner. An example comes from the book of Jonah, where the people of Nineveh changed their way of life, hoping that God would change plans and show compassion to the people (Jon. 3:7-10).

Contextual evangelism must not be done in the spirit of triumphalism motivated by the will to conquer. Rather, it must be done in the spirit of pastoral relationships, characterized by true dialogue, by two-way communication. God is our example. In this spirit, a Christian becomes a living sermon, whether preaching the Word or not.

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## The Church and Evangelism in South Africa: An interview with Ezra Sigwela

NANCY HEISEY

*From 1986 to 1989, Ezra Sigwela, his wife, Zukiswa, and his five children were in the United States when his short-term servanthood sabbatical from South Africa was extended until the political climate eased enough to permit his return home. During that time he studied at Bethel College in Newton, Kansas, and Associated Mennonite Biblical Seminaries in Elkhart, Indiana.*

*This interview was conducted with Ezra from his Umtata, Transkei office by Nancy Heisey, using fax and phone. Nancy is associate executive secretary from Mennonite Central Committee, Akron, Pennsylvania.*

### How do you broadly describe the mission of the church?

It is my firm belief that we cannot describe the mission of the church without first understanding what the church is. When we understand the nature and character of the church we are able to understand its function in the world. In the book, *Hammering Swords Into Plowshares*, there is an essay by James H. Cone entitled "What is the Church?" Cone states:

*The Christian church is that community of people called into being by the life, death, and resurrection of Jesus. The beginning and end of the church's identity is found in Jesus Christ and nowhere else. He is the one who is the subject of the church's preaching, and also the one who embodies in his person the meaning of its mission in the world. To ask "What is the church?" is also to ask "Who is Jesus?" for without Jesus the church has no identity (Cone 1987).*

Taking that description into account, the mission of the church is to continue and accomplish the mission of Jesus Christ which, stated broadly, was to reconcile humanity to God its Creator. This is a gigantic task, because humanity has a strong propensity for waywardness from God; in many instances, humankind chooses ways that are diametrically opposed to the ways of God as revealed through the life of Jesus. But there is no running away from it—this mission of reconciliation must be achieved. And the church is the agent of that reconciliation.

### How do you understand the relationship between mission and evangelism?

We are informed by the Holy Scriptures that through love and dedication to the lives of others reconciliation

*Ezra Sigwela is a staff person of the Transkei Council of Churches, a regional council of the South Africa Council of Churches.*



among humans and between God and God's human creation would be achieved. This love and concern for and dedication to the lives of others begins when those who know about the good news of Jesus' birth, life, death, and resurrection bear that empowering and spiritually liberating news out to other people. Not only that, but believers must also extend a loving hand and countenance to others so that they experience the love of God through their own lives and substance as Christ taught us, indeed as the whole of the Holy Scripture informs concerning the God-human relationship (Lev. 19:1-18; Deut. 15:1-10; Isa. 58:1-9b; Matt. 6:1-24; Luke 4:16-21; and others).

It is in the context of those Scriptures that I would define the relationship of mission and evangelism in the church. The God-given mission of the church is both *bearing the good news* that is evangelism and *ministering to the needs* of the poor, the downtrodden, the broken-hearted, the disenfranchised, and the spiritually anguished.

### What in the experience of the South African churches can contribute to the world church's vision for evangelism?

I take my response in large part from a recent article in *Ecunews*, the newspaper of the South Africa Council of Churches (SACC). In June 1989, South African church leaders made a conscious decision not to enter into negotiations with the government but rather to facilitate the creation of a climate conducive to negotiations. Rejecting the political option as inappropriate, the church decided rather to take the role of helping people speak for themselves through their political parties and organizations. During the 1980s, the churches had been in the vanguard of the movement, opposing the oppressive injustice of the minority apartheid regime. Many people expected church leaders to take up direct involvement in the political scene. It was in this climate that church leaders made their view on the role of the church and its leaders clear. Rev. Frank Chikane, general secretary of the SACC, describes a march which symbolized that decision of the church: "Church leaders were in the front row, and then more in the sixth row. In between were the people of the various political parties, labor organizations and activist groups. The church was standing at the forefront, providing sanctuary, leading the march, but doing so with the people."

In February 1990, that role suddenly changed. Political organizations were unbanned, their leaders released, and the way was open for new political debate. Church leaders spoke of returning to the pulpit, engaging the churches in their historic role of mission, and leaving the political scene to the politicians. Church synods, assemblies, and councils began to give priority to the state of the church rather than of the nation.

However, to the present the church continues to be ready to involve itself with the ongoing changes of the political milieu.

In my own view, based on what I know of the South African church and its relations particularly with the youth in this country in the past, I see a great potential for evangelism, and therefore, for church growth in South Africa. This is the golden age of the church. The ground was laid out in the long, difficult period of repression and oppression of those who believed in democracy. The South African church created an image for itself. But does the church discern this? If it does, what is it doing to reap the harvest?

### How do you evaluate North American Mennonite efforts in evangelism, based on your experience?

I take it that the Mennonite and Brethren in Christ churches created their mission and service agencies as part of their commitment to Christ, as part of discipleship. The coming into being of those agencies falls squarely within the injunctions of Jesus Christ's great commission, which led to the founding of the first-century church.

Acts 6:2-6 describes the establishment of the mission of service as separate from the mission of proclaiming the word of God right in apostolic times. During the course of my stay in North America, I met Mennonites who would argue against the assertion that Mennonite Central Committee as well as the mission boards are missionary arms of the churches. They would maintain that the mission boards are the missionary arm and that MCC is a service organization. I was disappointed that such a limited view was found even among Mennonite theologians. I believe that both service and mission agencies are doing what they do so that God's kingdom may come, and God's will be done on earth as it is in heaven. Within Mennonite and Brethren in Christ churches, I would like to see MCC as well as mission boards play a visible role in constructing the missionary vision of those churches. I keep asking myself the question, why are there not a significant number of MCC alumni who undergo preparation for teaching mission, or who prepare for taking up more decisive positions with Mennonite churches, so that they can shed the light of their experience in service mission as well as proclamation mission for the churches?

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## Next MISSION FOCUS

### Will be final issue

The September 1992 issue of *Mission Focus* will mark the end of 20 years of publication. The sponsoring agencies regret to announce that it will also be the final issue of this missions publication.

# Evangelism in the Round

## A SPECIAL REVIEW SECTION

**Matthew's Missionary Discourse: A Literary Critical Analysis.** By Dorothy Jean Weaver. Sheffield, England: JSOT Press, 1990, 250 pp., 25 British pounds.

Reviewed by Roelf Kuitse

The Gospel of Matthew plays an important role in missiological reflection. For many, the mandate of Christ recorded in Matthew 28:18-20 is the basic motive for mission. The relation between Matthew 10 with its focus on Israel ("Do not take the road to gentile lands") and Matthew 28 which emphasizes all nations ("Go forth... make all nations my disciples") has been the subject of much discussion.

Dorothy Jean Weaver has made Matthew 9:35-11:1, the so-called Missionary Discourse, the subject of her study. There are many questions about this chapter: questions on the relation between the narrative framework (Matt. 9:35-10:5a and 11:10) and the discourse (Matt. 10:5b-10:42) as well as on the shift in time frame, geographical boundaries, referents, and movement in the intention of the text from reporting history to preaching. The author, in the first part of her work, deals with three ways in which scholars have approached the text of Matthew 9:35-11:1. She critiques these approaches as either disregarding elements of the text or violating its unity. In a careful literary critical analysis of the text, she shows how the Galilean commission found in Matthew 10:5b-11:1 is modeled after the total mission of Jesus.

The chapters of Matthew which follow this passage do not tell us how the disciples spoke and acted in obedience to the first Galilean commission. The emphasis in Matthew 11:2-28:20 is on Jesus' dealings with the crowds, the religious leaders, and the disciples. "A servant is not ranked above his master," states Matthew 10:24. In Matthew 11:2-28:20, the disciples see and learn how their master acts and is acted upon, how he is rejected and brought before courts, how he suffers and is crucified. What they see mirrors what they will experience as Jesus' servants in the encounter with the world (Matt. 10:11-25). At the same time, however, Jesus in the first Galilean commission encourages his disciples; they do not need to be afraid, because they can be assured of God's providential care.

The Gospel ends with a new Galilean commission, in which the commission of Matthew 20:5b-42 is broadened to include all the nations. This commission, issued after the resurrection, is a universal commission, one in effect "to the end of time." It is a commission also addressed to the readers of the Gospel, the members of the

new community built around Christ.

This short summary of Weaver's book does not do justice to the careful way in which she has read and interpreted the text, a beautiful example of "close reading." The book contributes to a better understanding of Matthew's Gospel and to the missionary dimension of Matthew's story of Jesus and his disciples.

Roelf Kuitse is professor of missions at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.

**Life to Share: Discovering a Biblical Vision for Evangelism.** By John K. Stoner, Jim Egli, and G. Edwin Bontrager. Newton, KS: Faith and Life Press and Scottsdale, PA: Herald Press. Study book, \$5.95; leader's guide, \$12.95.

Reviewed by Daryl R. Climenhaga

The word *evangelism* reminds us of personal witnessing and mass crusades, carried on in an atmosphere of the individual's right to privacy. *Life to Share* seeks to recapture the holistic nature of the good news of new life in Christ.

The format is designed for a Sunday school quarter, bringing proclamation, peace, holiness, and community together for small group discussion. A helpful *Leader's Guide* accompanies the text; lesson outlines and resources give the small group leader good direction.

John Stoner has experience in peace education and spiritual retreats, Edwin Bontrager in extensive congregational work, and Jim Egli in cross-cultural witness. The authors use their experience well to lead group discussion into the concept of an evangelism of wholeness. Some writing on evangelism ignores the peace, both individual and communal, for which our world is hungry. The authors include peace as a dimension of community that is basic to a gathered church of believers, while working with the insights of church growth studies and evangelistic experiences. They help us move beyond an ethnic church identity into the fullness of God's reign.

The book coordinates with the work of "Life in Faithful Evangelism." Although it can only begin the discussion and congregations may not go beyond the first step, I recommend *Life to Share* to congregations who want to follow Christ in death and life.

Daryl R. Climenhaga works with Brethren in Christ World Missions in Zimbabwe and is pursuing further studies at Asbury Theological Seminary's School of World Mission and Evangelism in Wilmore, Kentucky.

**Evangelize! A Historical Survey of the Concept.** By David B. Barrett. The A.D. 2000 Series. Birmingham, AL: New Hope, 1987, 92 pp., \$5.95 (pb).

**Cosmos, Chaos and Gospel: A Chronology of World Evangelization from Creation to New Creation.** By David B. Barrett. The A.D. 2000 Series. Birmingham, AL: New Hope, 1987, 100 pp., \$5.95 (pb).

**Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement.** By David B. Barrett and James W. Reapsome. The A.D. 2000 Series. Birmingham, AL: New Hope, 1988, 123 pp., \$6.95 (pb).

Reviewed by Wanda Derksen Bergen

In the first book, David Barrett conducts an in-depth, almost exhaustive (and somewhat exhausting to this reader) study of the word *evangelize*, its history, and the concepts surrounding it. One of the first issues raised is whether the term is an intransitive verb with no object or if it requires an object. He documents the "target" language and concepts of the word. In contrast, a 1975 World Council of Churches statement reads, "Our commitment to evangelization of the world... is not a crusade to conquer the world, but a sharing in the cross of Jesus Christ, showing ourselves to the world, ready to serve."

At one point the word *evangelism* was more or less discarded because it was overused and had negative connotations. Perhaps we're facing a similar dilemma today and should discard the term for a more accurate description of our mission as God's people.

Occasionally the author presents a dichotomized view of evangelism—where spiritual needs are addressed but physical and emotional needs are discounted. In contrast, the 1975 Pro Mundi Vita of the Roman Catholic Church published an essay entitled "Evangelization: A Political Problem?" Its central thesis was that "evangelization is destined to fail in the contemporary world because it is unconsciously a discourse of the rich addressed to the poor."

In Barrett's second book, *Cosmos, Chaos and Gospel*, these three themes provide a framework for a chronology of world evangelization. The chronology covers world events, both religious and secular.

I question his inclusion of the section on futurology and the significance of possible future scenarios. For example, the book offers a projection that in 1994 World War III will erupt, with the Western world and organized Christianity fighting the Communist world and militant Islam. The movement of events since 1987 when Barrett's book was published brings this

scenario into serious doubt. To make global evangelization plans based on such future scenarios could be disastrous.

Speaking of evangelization plans, we come to the *Seven Hundred Plans to Evangelize the World*, listed and evaluated by Barrett and Reapsome, covering A.D. 30 to 1991. According to the authors, 51 percent of all plans have already failed, 17 percent are dying, and the remaining 32 percent are alive and making progress. The magic date for many of the recent plans comes as no surprise—A.D. 2000. It is encouraging to note that three major worldwide movements devoted to world evangelization take a longer view of history and do not “get trapped into trumpeting artificial deadlines.”

The authors state, “The fact is that the church has always had enormous resources of both money and people, more than enough to evangelize the world many times over.” This draws attention to the very crucial question of where we as North American Christians spend our money and resources.

The authors go on to ask whether these plans are possible, probable, and preferable. A strong answer to the last question is that the church “need[s]” Third World and Communist bloc countries for their enthusiasm, spirituality, boldness, zeal, toughness, capacity to endure sacrifice and suffering . . .” and the list goes on. The authors conclude that in their present Western-dominated modes, these global plans for world evangelization are not preferable.

The authors’ final assessment and plea is that there is a need for unity, for working together, in order to evangelize the world. The absence of networking, according to them, is the single major cause of the unevangelized world. They encourage computer as well as human networking. How to overcome differences to enable working together is not sufficiently addressed.

Barrett and Reapsome thoroughly explore the history of evangelism and raise some key issues. The biggest weakness of the book is that some of their own conclusions are still characterized by present Western-dominated modes.

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Wanda Derksen Bergen works as co-secretary of personnel for the General Conference Commission on Overseas Mission. She and her husband, Bruno, worked in Taiwan for a two-year term. During Wanda’s childhood she lived in Japan.

**Transforming Mission: Paradigm Shifts in Theology of Mission.** By David J. Bosch. Maryknoll, NY: Orbis Books, 1991, xix, 587 pp., \$24.95, \$19.95 (pb).

**Reviewed by Wilbert R. Shenk**

For many the mission studies event in 1991 was the publication of David J. Bosch’s magnum opus, *Transforming Mission*. All of the qualities that have marked Bosch as one of our premier missiologists are on full display here: vast erudition, comprehensiveness, clear writing, fairness in present-

ing varied viewpoints, and evident commitment to the *missio Dei*.

The structure of the book may be compared to a three-movement symphony. As an “overture,” the introduction adumbrates the three themes which will subsequently be worked out: New Testament models, historical paradigms of mission, and a relevant missiology. In the introduction, Bosch emphasizes that this is a time of crisis both for church and world. After arduously winning acceptance by the church in the modern period, mission itself is again under attack. The future of mission cannot, of course, be separated from the cultural and political crisis which grips the world at the end of the twentieth century. It is necessary to pay attention to the foundation, aim, and nature of mission if the church is to recover its nerve and get its bearing in terms of the emerging new situation. Bosch’s thirteen-point definition of mission is also a plea for renewal of the church through a recovery of missionary consciousness.

A prominent feature of the book is Bosch’s use of the concept of paradigm. In this he adapted to his purpose Hans Küng’s schema whereby the whole of Christian theology is studied in terms of the controlling paradigm in each of six periods. The point here is to emphasize the shifts taking place over time and the features of mission distinctive to each period. One problem with this approach is that it focuses attention on one particular form at the expense of the varieties of mission that can be found throughout the past 20 centuries. In other words, the tendency when using a paradigm or model approach is to simplify and streamline the story by sieving out alternative forms.

One of Bosch’s goals is to get mission on the agenda of biblical scholars and theologians. He argues, along with a growing group of other scholars, that the earliest history and theology of the church were forged in the crucible of mission. Supporting this view, Bosch cites the words of Martin Kaehler first written over 80 years ago to the effect that “mission is the mother of theology.” As the fires of mission burned lower, the emphasis in theology shifted to questions of doctrinal struggle and defending the place of the church in society. In time mission was dropped altogether from the theological curriculum, a situation that largely obtains to the present. This deformed understanding both of mission and theology has perpetuated in the church a nonmissionary self-understanding and a hurtful antagonism between mission and theology.

Bosch is master of his material throughout, but he is at his creative best in the treatment of the New Testament, the field of his doctoral studies. He helpfully draws out the differing understandings of mission found in the New Testament since “no single overarching term for mission as such can be uncovered in the New Testament.” New Testament writers were not con-

cerned with a precise definition; rather they sought to sustain the churches in their missionary existence. New Testament perspectives on mission are presented from Matthew, Luke-Acts, and the Pauline corpus. We are struck by the emphases on God’s new order of justice-righteousness, the God who suffers with the oppressed and tells the disciples to do the same, the call to reconciliation and peacemaking instead of seeking vengeance, the mandate to make disciples among all nations. Taken together, the various strands of mission in the New Testament offer a compelling vision of a gospel addressed to the whole human condition.

In Part 2, Bosch considers four paradigms more or less correlated with historical periods: Eastern church, medieval Roman Catholic, Protestant reformers, and post-Enlightenment. Bosch cites a remark by Eugene L. Smith that the compromises made by Christian missions “have occurred in four relationships: with the state, with culture, with disunity in the church, with money.” The study of the four paradigms substantiate the validity of this statement. From the fourth to the twentieth century, except for certain missionary orders and nonconformist groups, a church compromised on all four counts largely suppressed impulses to mission or else mission became an expression of its compromised character.

In the final section, Bosch argues that we have entered the post-modern period, bringing a new paradigm. Here he offers his constructive proposal for an “ecumenical missionary paradigm” appropriate to the future. The “ecumenical” character of his proposal draws on lessons and resources from various Christian traditions as he sketches the character and content of a missionary ideal for the future. Bosch identifies 13 key themes that will be integral to the new paradigm, including *missio Dei*, mission as quest for justice, and mission as evangelism.

This is a study of missionary theology rather than a compendium on the theology and practice of the Christian mission. Nevertheless, missionary theology encompasses many aspects of the life and witness of the church throughout history. Bosch gives us a reliable guide to understanding two thousand years of experience. This can be characterized as a Continental book. His main interlocutors are European, making accessible to the English-speaking world many sources not generally known to it. Not everyone will be convinced by the brief explanation (pp. 16ff.) as to why he does not include the Old Testament in a study of Christian mission.

David Bosch offers a vigorous and biblically informed missionary theology. His maturity, wisdom, and balance combine to make this a landmark work, putting all of us in his debt.

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Wilbert R. Shenk, recently missiologist for Mennonite Board of Missions, is director for Mission Training Center at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.



***Through No Fault of Their Own? The Fate of Those Who Have Never Heard.*** Edited by William V. Crockett and James G. Sigountos. Grand Rapids, MI: Baker Book House, 1991, 278 pp., \$15.95 (pb).

Reviewed by David A. Shank

Crockett and Sigountos are professors at Alliance Theological Seminary of the Christian and Missionary Alliance, founded on the missionary imperative. A concern about decreasing mission motivation appears to lie behind this collection of 21 chapters. The text is written by 21 "solid evangelical scholars—specialists in their fields" to discuss the eternal destiny of persons who have never heard the gospel of Christ (from the preface).

Their preoccupation can be simply put: a major motivation for mission among evangelicals has been the conviction that all those who had not accepted Jesus Christ as Savior and Lord were forever condemned in their sin, whether or not they had heard the gospel. That conviction is today being weakened because of the ways in which the universalizing ideas of liberal scholars and church leaders (K. Barth, K. Rahner, G. Kaufman, T. Driver, J. Hicks, P. Knitter) are surfacing in evangelical circles, hence the need to recreate a current consensus for the evangelical position, properly presented so it does not appear weak and outmoded. For that motivation in world mission, if not exclusive, appears nevertheless to be foundational.

The question in the title is raised by universalists, not by evangelicals who believe that people are lost because of their sins, and thus are themselves at fault. The question is approached from the perspectives of theology, biblical exegesis, and missiology (is the order significant?) from within the current American evangelical movement. However, there is no consensus on the questions of the fate of the unreached. Is it because they are personal opinions? Even Kantzer admits to uncertainty: "Scripture has not given us enough information to resolve this problem. God does not want us to spend enormous amounts of time investigating things about which we can do absolutely nothing."

This does not infer that time is wasted by reading the volume. On the contrary, it is a sign of health within current American evangelicalism that despite clear and open divergences over this issue, there is also strong consensus about the necessary, unique, Christ-centered world mission of the church. None of the writers are universalists. Even African theologian Tite Tienou warns about opening doors to universalism in evangelical missiology. Yet the volume raises serious question about investing so deeply in a motive which is

problematic; should there not be a maximizing of mission motivation around the gospel consensus which is known and shared?

*David A. Shank, now a part-time itinerant minister and congregational overseer in Indiana Michigan Mennonite Conference, served 39 years with Mennonite Board of Missions in Europe and West Africa.*

***Trends in Mission: Toward the Third Millennium.*** Edited by William Jenkinson and Helene O'Sullivan. Maryknoll, NY: Orbis Books, 1991, 419 pp., \$26.95 (pb).

Reviewed by Wilbert R. Shenk

The essays comprising this volume are published in commemoration of the twenty-fifth anniversary of SEDOS (Documentation and Study Center in Rome). It is also a worthy sequel to *Mission in Dialogue*, which grew out of the 1981 SEDOS seminar on the future of mission (Orbis Books, 1982).

*Trends in Mission* is made up of 48 chapters organized in four parts. Part 1 discusses "The Context of Mission Today" and has contributions from all continents. The subsections treat local churches, popular religiosity, modernity, and urbanization.

Part 2 is devoted to "Models of Mission and Ministry." These chapters are subdivided: ministries in a dynamic local church, justice, peace and integrity of creation, dialogue and ecumenism. Part 3 looks at "People in Mission," laity in mission, and religious in mission. Part 4, "Mission: From Vatican II into the Coming Decade," consists of a single chapter.

This volume is informed by rich perspective made possible by a range of authors drawn together from around the world. It testifies to the continuing impact of Vatican II and the new theological and missiological direction set in motion by that event. The book is a convenient briefing on the state of missiological discourse in Roman Catholic circles from that viewpoint.

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***Faces of Jesus in Africa.*** Edited by Robert J. Schreiter. Maryknoll, NY: Orbis Books, 1991, 181 pp., \$16.95 (pb).

Reviewed by Don Rempel Boschman

*Faces of Jesus in Africa* is a compilation of eleven essays on Christology. The authors are primarily Roman Catholic theologians from francophone West Africa and anglophone East Africa. The editor, Robert

Schreiter, is best known for his book *Constructing Local Theologies*.

Divided into two sections, the first section surveys various African Christologies. The strongest essay in this section is "African Christologies Today" in which Charles Nyamiti describes various modern trends in African theology. The second section elaborates on these trends by describing Christ as a master of initiation, a chief, an ancestor and elder brother, a healer and a liberator. The chapter "Christ As Ancestor and Older Brother" by Francois Kabasele is clear and concise and one of the best articles on the subject I have read.

Many of the articles are grounded in a particular culture: Penoukou's article on Ewe Mine culture, Sanon's on Bobos culture, and Kabasele's on Luba culture. Instead of trying to develop one general African Christology, these authors set the less ambitious but perhaps more achievable goal of writing local theologies. This does, however, make the articles more difficult to read. For example, in Penoukou's 25-page chapter, he frequently refers to Ewe Mine culture, but it is difficult to follow if you know little about that culture. As a result, the article comes across as somewhat dry and academic. I am sure that many Africans feel that way about Western theological books.

*Don Rempel Boschman, who worked with Commission on Overseas Mission in Botswana from 1985-91, is currently on North American assignment.*

***One Gospel—Many Clothes: Anglicans and the Decade of Evangelism.*** Edited by Chris Wright and Chris Sugden. Oxford, UK: Evangelical Fellowship in the Anglican Communion/Regnum Books, 1990, 190 pp., 9.95 British pounds (pb).

***A.D. 2000 and Beyond: A Mission Agenda.*** A Festschrift for John Stott's 70th birthday, edited by Vinay Samuel and Chris Sugden. Oxford, UK: Regnum Books, 1991, 166 pp., (price unknown).

Reviewed by Jonathan Bonk

These two books share several things in common: both are dedicated to one of God's most remarkable and productive servants—Dr. John Stott; both concern themselves directly with evangelism as mission; both boast a genuinely international roster of contributors; and both are a measure of the breadth and depth of John Stott's impact worldwide. As Michael Baughen, Bishop of Chester, writes in his foreword to *One Gospel—Many Clothes*, "All over the world are flourishing Christian enterprises, groups, organizations and churches that were helped directly or indirectly by



John Stott to get back to their roots or to begin from proper roots—the roots of Christ, the Word and evangelism” (p. 8).

The Lambeth Conference of 1988 declared the last 10 years of our century “A Decade of Evangelism” for the Anglican Communion. The delegates unitedly committed themselves to a renewed emphasis on proclaiming Christ to the peoples of the world. The plenary addresses and papers of a conference subsequently convened by the Evangelical Fellowship in the Anglican Communion during Easter Week 1990 on the theme “Evangelism with Theological Credibility” constitute the contents of *One Gospel—Many Clothes*.

Four introductory chapters (one by John Stott), which provide the necessary historical and theological foundation for evangelism, are followed by 12 chapter-length case studies on evangelism from Brazil, Chile, Nigeria, Kenya, South Africa, Australia, India, England, the U.S., and Canada. These are not academic essays, but candid, reflective reports of evangelistic endeavors currently underway—in widely divergent contexts and among such peoples as nomadic Kenyans, slum-dwelling Britons, corporate Australians, Jewish Americans, impoverished Indian city dwellers and women, South African farmers, affluent Chileans, and wealthy Canadians. The final chapter consists of a 62-point official summation of “A Report of the Theological Consultation held by The Evangelical Fellowship in the Anglican Communion at Kanamai Conference Centre, Mombasa, Kenya, April 17-22, 1990.”

A bibliography and resource list on “Integral Evangelism” is included just before the roster of “Contributors and Participants” at the end of the book.

The second book, not quite so sharply focused or tidily ended, is *A.D. 2000 and Beyond: A Mission Agenda*. This book is a tribute to John Stott—a grateful acknowledgment in festschrift form of the immense contribution he has made throughout the world in the lives of countless evangelicals as a writer, an evangelist, a scholar, and a pastor. Billy Graham is not exaggerating when, in his foreword, he concludes: “When the history of the evangelical movement of the 20th century is written, I believe John Stott’s name will figure prominently [as evangelist, as theologian, as church leader, and as prophet]” (pp. vii-viii).

The book is comprised of ten essays contributed by an international roster: Valdir R. Steuernagel of Brazil; John Chew Hiang Chea of Singapore; Jesudason B. Jayaraj of Madurai, India; Robert Aboagye Mensah of Ghana; Michael Nazir-Ali of Pakistan; Michael Nai-Chiu Poon of Hong Kong; Christopher Sugden of Great Britain; Joachim Wietzke of Germany; and

Christopher Wright of United Kingdom.

While the essays are not unified by any naturally integrative theme, they do provide some indication of the range, diversity, and complexity of issues qualifying as “mission agenda.” None of the ten essays is disappointing, but Chris Wright’s essay on “The Uniqueness of Christ: An Old Testament Perspective” is in itself worth the price of the book.

*Jonathan J. Bonk is professor of mission studies at Providence College and Seminary in Otterburne, Manitoba, Canada.*

**Ministry in Partnership with African Independent Churches.** Edited by David A. Shank. Mennonite Board of Missions, 1991, 436 pp., \$18.00 (pb) plus postage and handling.

**Reviewed by James Bertsche**

This paperback brings together a record of the personnel, presentations, findings, and recommendations of an interconfessional consultation held July 1989 in Kinshasa, Zaire. The stated purpose of the gathering was “an in-depth exchange, covering the major parts of sub-Saharan Africa, between leaders of African Independent Churches (AIC) and expatriate Western fraternal workers participating in ministries in, with, and under AICs” (p.1).

Amidst the rich resource of the papers presented are to be found an African’s view of a mainline mission-established church which he left and the AIC he joined (Karnga, p. 171ff.); the collection and analysis of the hymns and songs of an AIC as a means of tracing the history and evolving self-understanding of a particular church (Krabill, p. 220ff.); the hurts and frictions experienced by an AIC leader in working with Western missionaries (Kedogo, p. 398ff.); learnings gained from interaction with AICs by a South African candidate for priesthood (O’Brien, p. 293ff.); critical disjunctions between Western and African worldviews which must be recognized and worked through in ongoing collaboration with AICs (Chakanza, pp. 126-27, Owango-Welo, p. 327ff., and Obeng as cited by Shank, p. 7); a Mennonite missionary’s struggle to grasp and come to terms with the African’s veneration of departed ancestors, the “living dead” (Hostetter, p. 354ff.); an AIC leader’s view and definition of development within the context of Christian faith in rural Africa (Makamba, p. 261ff.). It is also Makamba who reflects the mood and sense of the gathering when he states that the AICs “are a response to Christianity in African terms and a reality to account for” (p. 264).

This volume represents a richly signifi-

cant point of reference along the pathway of growing collaboration between Western missionaries and the AICs.

*James Bertsche recently retired from 37 years of service with Africa Inter-Mennonite Mission, located in Elkhart, Indiana.*

**Our Journey into the Heart of Japan, 1957-1991.** By John W. Graybill. Available from John Graybill, 2708 Cedar Run Rd., Lebanon, PA, 1991, 238 pp., \$8.55 (pb).

**Reviewed by Ken Johnson Shenk**

John and Lucille Graybill served as Brethren in Christ missionaries in Japan for over 30 years. This is their missionary autobiography, with concluding observations on methods of evangelization for Japan.

“I had no intention of writing a theological textbook on mission,” writes Graybill, “but rather a practical story of what God has done through us and in us” (p. ix). The book accomplishes its purpose in a readable fashion.

John and Lucille were blessed in having their missionary call solidified in their own way, even after a rocky start. This divine call is what gave them their perseverance, stamina, and love for the Japanese people and culture that sustained them throughout their eventful career.

The Graybill’s zeal for the Lord’s work was so strong, however, that the reader may wonder whether the normally quiet and reserved Japanese may not have felt overpowered by them—especially by John. But John is disarming in his ability to recognize his own limitations and by showing genuine respect for his Japanese co-workers. I appreciated the emphasis on small group “cell” evangelism which has the effect of strengthening Japanese lay leadership.

*Ken and Natalie Johnson Shenk were Mennonite Board of Missions missionaries in Japan from 1984-89. Ken is currently director of Japanese ministry for the Ohio Conference of the Mennonite Church.*

Friends of David Bosch were saddened to learn of his death in an automobile accident on April 15, in South Africa. Bosch, professor at University of South Africa and editor of *Missionalia*, was quoted in Dorothy Jean Weaver’s article, and Wilbert Shenk’s review of his latest book appears on page 37 of this issue.

## Editorial

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*A church which is being renewed in order to evangelize more effectively is a church which is itself willing to be evangelized. . . . We lack not so much the words to say to people as credible persons to say the Word.*

—Monseigneur Etchegaray to the  
Roman Catholic Synod of Bishops  
Rome, 1974

In July 1974, the International Congress on World Evangelization held in Lausanne, Switzerland, issued a covenant which sparked new discussion by Christians around the world about the nature of the evangelizing task. The Lausanne Covenant was a visible critique by evangelical churches of the practices and priorities of member churches in the World Council of Churches. The Lausanne Covenant blended self-critique with indirect negative comment on the ecumenical family of churches:

*We express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with other people is not reconciliation with God, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty.*

Stung into action by the Lausanne Covenant, the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC) began in 1976 to prepare a document containing the basic ecumenical convictions on the topic of mission and evangelism. In 1982, the document "Mission and Evangelism—an Ecumenical Affirmation" was released. Emilio Castro, then editor of the *International Review of Mission*, noted that the document "highlights the urgency of a new effort in the proclamation of the Gospel of Jesus Christ to every creature, given the present situation of our world."

While an uncounted number of words has been written about evangelism/evangelization in the years since the Lausanne Covenant, the "Mission and Evangelism" document, and the Manila Manifesto issued by a 1989 follow-up conference to Lausanne, these statements outline what is at stake for modern Christians seeking to understand their calling to proclaim the gospel.

It would be interesting to undertake a careful study of the similarities and differences between the Lausanne Covenant/Manila Manifesto and the "Evangelism and Mission" statement. This comment, however, must restrict itself to a general comparison. It is striking that in both

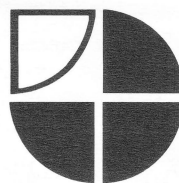
sets of documents there is broad consensus about the nature of the times and the issues they raise. Both reflect on the battering effect of modernity on traditional Christian understandings and practices. Both acknowledge the painful challenge to the Christian message presented by the growing poverty of the majority of the world's people. Both comment on the troubling questions posed by Christians' encounters with people of other faiths. Both accept that the church is a worldwide body, and that the evangelizing task must be carried out multi-directionally rather than in the traditional North-to-South, West-to-East way.

Perhaps the key difference in the statements is how they speak of Jesus Christ, stated by the order in which they declare the "core" of the gospel message. The Manila Manifesto affirms: "The good news focuses on the historic person of Jesus, who came proclaiming the kingdom of God." "Mission and Evangelism" states: "At the very heart of the Church's vocation in the world is the proclamation of the kingdom of God inaugurated in Jesus the Lord, crucified and risen." The former document points first to Jesus and second to his message of the kingdom, while the latter speaks first of the kingdom and second of Jesus who inaugurated that kingdom. This reversal in order seems to lead the Lausanne materials to focus on the "uniqueness, indispensability and centrality" of Christ. The CWME materials affirm Christ's total identification with humanity: "To believe in Jesus the King is to accept his undeserved grace and enter with him into the Kingdom. . . . Those who accept his announcement and respond to it are invited to enter with him daily in identification and participation with the poor of the earth."

Those in the Mennonite mission family have been caught up in the debates, and often the mistrust, which stem from where we stand and how we view our sisters and brothers in relationship to these understandings of the person and message of Jesus Christ. The message of Christ's uniqueness and centrality is one we can hear and affirm from the geographical, sociopolitical milieu which harbors us. The message of God's kingdom inaugurated by Jesus to identify with the suffering of humanity may feel frightening and foreign to us. There is a great deal for us to ponder in the articles of this issue. But perhaps most pressing is not the order in which we proclaim and understand Jesus and the kingdom, but whether we ourselves are ready to be evangelized, so that by God's grace we become more credible witnesses of the entire gospel message.

—Nancy Heisey, guest editor

# MISSION FOCUS



## Spiritual Warfare: Biblical Perspectives

PAUL G. HIEBERT

Ancient myths<sup>1</sup> die hard. They continue in disguise in popular culture long after they are rejected in orthodox religious thought. It is important, therefore, that we carefully examine our understanding of cosmic history.

One such story receiving considerable attention in North American Protestant churches today is "spiritual warfare" (Peretti 1986, 1989; Wagner and Pennoyer 1990; Warner 1991). This coincides with the decline of the modern era with its faith in secular materialism, and the emergence of the post-modern era with its emphasis on various types of "spirituality" (Chandler 1988). It also coincides with a loss of confidence in human efforts to solve the world's problems and a widespread fear concerning the future.

Interest in spiritual matters must be both welcomed and tested. It must be welcomed because the church too often has bought into the worldview of a secular science that denies the reality of sin and spiritual realities. It must be tested because we are in danger of returning to the views of our pagan past.

As we will see, the pagan Indo-European myth of our ancestors is still alive in our North American fables, sports, movies, politics, and business. The question must be asked, to what extent our renewed interest in spiritual warfare is drawn from Indo-European mythology, and to what extent from the Bible?

### The Indo-European myth

Central to the Indo-European worldview was the myth of a cosmic spiritual war between good and evil (Larson 1974; Puhvel 1970). With the spread of the Indo-Europeans from inner Asia to Europe, Mesopotamia, and South Asia, this myth in its various forms became the basis for the religions of Babylon, Sumer, Canaan, Greece, India, and Germany, to name a few (Wakeman 1973).

What worldview sustained this myth? Unfortunately, worldviews are largely implicit and difficult to examine. They are made up of the categories, values, and assumptions we use to examine our world, the cultural lenses that shape the way we see the world. Worldviews assure us that this is the way things really are.

A careful study of root myths and metaphors of Indo-European religions suggests the following worldview themes.

### *The eternal coexistence of good and evil*

Fundamental to the Indo-European myth is the belief that

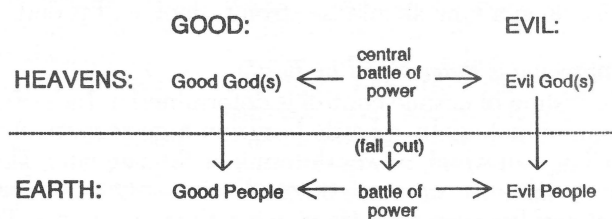
*Paul G. Hiebert is professor of mission and anthropology at Trinity Evangelical Divinity School in Deerfield, Illinois.*

good and evil are two independent entities in coexistence from eternity. In this dualism, good and evil come from two different and opposing superhuman agencies. The classical example is found in ancient Persia in the battle between Ahura Mazda, the good divine being, and Ahriman, the equally eternal and powerful personification of evil. Human beings are nothing but puppets or pawns in their hands. As David Bosch (1987:38) points out, it is hardly coincidence that the game of chess was developed in Persia, and reflects the fundamental Indo-European view of reality. Omar Khayyam aptly expresses (Bosch 1987:38),

'Tis all a chequer-board of nights and days  
Where destiny with men for pieces plays;  
Hither and thither moves and mates and slays,  
And one by one back in the closet lays.

In this battle, the ultimate good is order and freedom, and to achieve this one side or the other must gain control. The ultimate evil is chaos and enslavement (Figure 1).

Figure 1.  
The Indo-European View of Good and Evil



The evil god (Asag, Vritra, Tiamat, Ravana, and others) is an autonomous being in constant battle with the good god (Ninurta, Indra, Marduk, Rama, and others) for the control of the world. Applied to the biblical narrative, this view sees Satan and the demons as autonomous beings. They may have been created by God in the beginning, but now they no longer depend on God for their continued existence. Creation was an act completed in the distant past.

Given this dualism, all reality is divided into two camps: God and Satan, angels and demons, good nations and evil ones, good humans and wicked ones. The good may be deceived or forced into doing bad things but, at heart, they are good. The evil have no redeeming qualities. They must be destroyed so that good may reign.



The line between the two camps is sharp. There are no shades between them. The result is a bounded set view of reality (Hiebert 1983:421-27). We see this in our desire for order based on sharply defined categories. We set walls and floors off from each other by moldings. We edge our lawns, use precise times to begin our services, and use curbs, center dividers, and lanes to organize our roads.

Our dualism is seen in our American tendency to categorize in opposites: good-bad, big-small, sweet-sour, success-failure, and truth-falsehood (Arensberg and Niehoff 1971:207-231). This duality colors our political views. Other nations are either capitalist or communist; for us, or against us.

*The central issues are order and control*

In dualism the central issue is order. With two competing parties, the fundamental danger is chaos. Only when order is established can we speak of building a just society. Peace, love, righteousness, and harmonious relationships are secondary values.

To establish order, someone must be in control. Hierarchy, therefore, is essential to prevent the rise of chaos. In Indo-European mythology, the gods and demons live on one plane, and rule over humans who live on another plane (Figure 1). The latter are hapless victims of cosmic affairs. The old adage says, "When the elephants fight, the mice are trampled." Humans, therefore, live in fear of the spirits, good and evil, for these control their destiny. Humans, on their part, seek to manipulate the gods to do their bidding. Magic and manipulation become the means.

The question remains, who is Lord in the heavens? "Lord" here means one who controls the others and establishes order, by force if need be. It is the king who rules by might, and commands the obedience of his vassals. Such a king should be strong, aloof, and proud.

*The outcome is determined by battle*

The question of cosmic control is determined in Indo-European mythology by a battle between a good party and an evil one, in which power determines the outcome. The highest value is success. If good wins, righteousness, peace, and love can rule. If evil wins, then evil reigns. To win, therefore, is everything.

Morality in these power encounters is based on the notion of fairness and equal opportunity. To be "fair" the conflict must be between those thought to be more or less equal in might. In other words, the outcome of the battle must be uncertain. It is "unfair" to pit a seasoned gunman against a youngster, or the Los Angeles Rams against a high school football team. "Equal opportunity" means that both sides must be able to use the same means to gain victory. The good side cannot use evil means first, but if the evil side does, the good side can, too. In westerns, the sheriff cannot draw first, but when the outlaw does, the sheriff can gun him down without a trial. In Indo-European battles, the good become like their enemies: they end up using violence, entering without warrants, lying, committing adultery, and killing without due process. All

of this is justified in the name of victory. Righteousness and love reign only after victory is won.

In Indo-European mythology, land is important. Gods and humans battle for and rule different territories. Lesser spirits control the mountains, the rivers, the plains, and the seas. Earthly kings turn to their gods to give them victory in wars against their enemies and their enemies' gods. If they lose, it is because their god is defeated. In this worldview, it is unthinkable that a god would let

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September 1992

Volume 20 Number 3

## MISSION FOCUS



**41 Spiritual Warfare: Biblical Perspectives**

Paul G. Hiebert

**47 What Is Happening in Anthropology? An Example for Missionaries and Mission Boards**

Jacob A. Loewen

**50 In Grateful Remembrance of David J. Bosch (1929-1992)**

Wilbert R. Shenk

**51 1992 Mission Focus Index**

**52 A Special Review Section: Spanish Publications in the Anabaptist Tradition**

Ron Collins

**53 In review**

**56 Editorial**

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enemies win to bring judgment on the people because they have sinned. Loyalty in battle is more important than righteousness.

Underlying the Indo-European worldview is the deep belief that relationships in the cosmos are based on competition, that competition is good, and that good will ultimately win. Success is proof that one is right. Consequently, warriors are the second class of society. They are considered "noble" and rank only below the priests (Lincoln 1986).

#### *After victory comes righteousness*

After victory, the gods can inaugurate a kingdom of justice and peace. Righteousness and relationships are secondary to order. Two dilemmas remain. First, if the gods use wicked means to win the battle, have they not become a party to evil? One answer, found in Hinduism and the New Age, is that good and evil are ultimately one: two sides of the same coin. Dualism is reduced to monism. A second answer, found in Zoroastrianism, is that both coexist in an eternal cosmic struggle.

In both views, no victory is final. Evil is never fully defeated. It rises again to challenge the good. Good must constantly be on guard against future attacks.

In the Indo-European worldview, the battle is the center of the story. When it is over, the story is done. The final words are "and they won (or were married) and lived happily ever after." But there is no story worth telling about the "happily ever after." The adventure and thrill is in the battle, and it is to this that we return again and again.

This fascination with battle is evident in our modern sports. People pay to see a football game. When the battle is over, everyone goes home and waits for the next battle. We see it in the reactions to the end of the Cold War. Francis Fukuyama, a policy planner in the U.S. State Department, perceives the end of the Cold War as "the end of history," leaving the world with no master plot, only "centuries of boredom" stretching ahead like a superhighway to nowhere (Maddocks 1990:16). We need an enemy to give meaning to our lives.

The Indo-European religions have died in the West, but as Walter Wink points out (1989), the Indo-European cosmic myth dominates modern American thought. It is the basis for our westerns, detective stories, murder mysteries, and science fiction. It is told in Superman, Spiderman, Super Chicken, Underdog, and most of our cartoons. It is reenacted in Star Wars, dramatized in our video games, and taught in the New Age Movement. It is played out in football, basketball, and tennis. It is affirmed in our theories of evolution and capitalism.

#### *An evaluation*

The Scriptures speak of spiritual warfare (cf. Eph. 6:10-20; Rev. 19:19-20), but that warfare does not fit the Indo-European myth. In the first place, the central issue in biblical warfare is not power. For example, in the Old Testament both Israel's victories and defeats are attributed to God.

Their victory is due to their faithfulness to God and his laws, their defeat is God's punishment for their forsaking him (Judg. 4:1-2; 6:1; 10:7; 1 Sam. 28; 1 Kings 16:3, 20:28; 2 Kings 17:7-23). In no instance is their loss blamed on Yahweh's defeat at the hands of other gods. In fact, the prophets declare that there are no other gods to even challenge him (Isa. 37:19; Jer. 2:11; 5:7). To put any other on the same level with God is itself idolatry (Exod. 20:4-5). The central issue is not power, but shalom. It is the relationship between people and God. This view of Israel's defeat stands in sharp contrast to the views of the peoples around Israel (2 Kings 20:23). They attributed their defeat to the power of Yahweh, and their victories to the power of their gods.

Second, in contrast to the Indo-European myths in which humans are hapless victims of the cosmic battles of the gods, the Bible places the blame for suffering on humans themselves. They are sinners, coconspirators with Satan and his host in rebellion against God. They turn from God. In contrast to Indo-European myths which are full of the activities of angels and demons, the Scriptures speak surprisingly little about them. The central story is the story of humans and their acts, and of God's acts.

Third, the Scriptures are clear that the cross is the ultimate victory. This makes no sense in Indo-European terms. Christ should have taken up the challenge of his tormentors and come down from the cross with his angelic hosts. He should have defeated Satan when he met him in the desert. Scriptures make it clear that the cross itself was Satan's defeat (1 Cor. 1:18-25). It was not an apparent loss saved at the last moment by the resurrection.

Fourth, it is in the *fallen* world that the lion eats the lamb (Isa. 11:6), and competition, not cooperation, works as a way of organizing society. This, however, is not God's way, which is the way of caring for one another, loving one's enemy, and seeking reconciliation and peace.

If this is not the biblical image of spiritual warfare, what is?

#### **Biblical images of spiritual warfare**

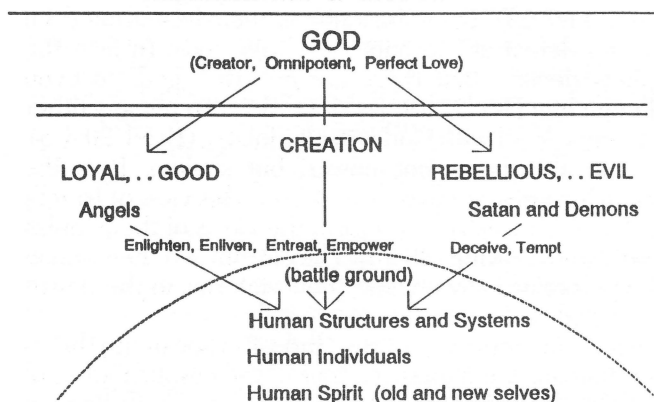
The biblical images of spiritual realities differ radically from Indo-European mythology at several key points, and give us a very different view of the cosmic spiritual warfare in which we are engaged.

#### *Good is eternal and evil is contingent*

The Bible is clear: God and Satan, good and evil, are not eternal and coexistent. In the beginning was God, and God was good. Satan, sinners, and sin appear in creation. Moreover, God's creation is an ongoing process. God did not, at some point in the past, create a universe independent of God. Satan and sinners, like all creation, are contingent on God's continuing creation. Their very existence is testimony to God's mercy and love (Figure 2).

The central issue, therefore, is not one of brute power. God's omnipotence is never questioned in Scripture. Even Satan and his hosts acknowledge this. The issue is holiness and evil, righteousness and sin. God is holy, light, love,

Figure 2.  
The Biblical View of Good and Evil



life, and truth. Evil does not exist independently. It is the perversion of good. It is darkness, and deceitfulness, and the source of death. It is broken relationships, idolatry and rebellion against God, alienation, and the worship of the self.

#### *The central issues are shalom and holiness*

At the heart of the gospel is shalom. This begins with right relationship between people and God: with worship, holiness, and obedience. Prayer in Indo-European thought is a means to control the gods; in biblical thought it is submission to God. In prayer we give God permission to use us and our resources to answer our prayer. It can, therefore, be costly.

Shalom is also right relationships between humans. These are not characterized by hierarchy and exploitation, as in the Indo-European world, in which the strong lord it over the weak. Right relationships are expressed in love and care for one another as people fully created in the image of God, no matter how broken or flawed. Shalom is to be for the other rather than for one's self, and to commit one's self to the other regardless of the other's response.

Shalom gives priority to building community over completing tasks. This demands that we give up our Western need to control people and situations around us. It means we accept corporate decision making and accountability to the community.

How do love and shalom fit with images such as king, reign, and kingdom? In the Indo-European worldview these are antithetical. A king cannot show love to his enemy and destroy him. He cannot show intimacy with his subjects and rule them. In contrast, Scripture indicates that the ruler is to be a servant of the people, not to lord it over them (Luke 22:25-27; John 13:1-16), and all are to love, not hate, their enemies.

In the biblical worldview, not all chaos is evil. Evil chaos results in destruction and death. Creative chaos is the unformed potential from which spring creation and life. It is the unformed material out of which God created the

universe (Gen. 1:2). It is the infant not yet grown to adulthood.

Creative chaos is inherent in genuine relationships. The birth of a child introduces turmoil into the routines of the home. Friendships and intimate marriages mean letting go of power and sharing decisions. Our Western need for order and control works against true communication and fellowship because it is the passage through chaos that forms the basis for real communication and community.

The image of God as king is free of the Indo-European connotations of territorialism. Unlike the gods of the Canaanites who are identified with a particular people, their lands, and their successes in battle, Jehovah is the God of the whole world and of all peoples. Moreover, he is responsible for the defeats of Israel as well as their victories. Israel's losses are not due to the triumphs of the gods of their enemies. The prophets make it clear there is no real battle between the gods. Israel's defeats are due to the anger and discipline of their own god! He not only heals (Luke 4:40), he punishes (Acts 5).

Where does power fit into this picture? Clearly, godly might in the Scriptures refers to the power of authority (Matt. 28:18) and rule (Rev. 6:4). Here might does not make right, nor does battle make the victor legitimate. Rather, with legitimacy comes authority, and with authority comes power.

#### *The battle is in human hearts*

If the central message of the Bible is not about a cosmic struggle between God and Satan to determine who is more powerful, what is it about? The battle is that within the human heart which God and Satan are seeking to win. Here two metaphors emerge. The first is the wayward son. The father lavishes his love on his son, but the son rebels and turns on his father. The father is not interested in defeating his son but in winning him back, so he reaches out in unconditional love. The son wants to provoke the father into hating him, and so, by twisted logic, to justify his rebellion. But the father takes all the evil his son heaps on him and continues to love. Similarly, God is love, and loves no matter what his rebellious creations do (Matt. 5:44; Luke 6:27, 35). If he does less, if he can be provoked to hate, he is less than the perfect God that he is.

It is clear that God continues to love sinful humans, but does that apply to Satan himself? Hard as this may seem, it is even harder to believe that God would hate his own creation. He hates Satan's rebellion and the destruction it has brought, but can he hate Satan who is his own creation? If he does, he is no longer the perfect God of love. And if he defeats Satan by brute force apart from righteousness, he himself becomes evil.

What then is the nature of spiritual warfare in the Bible? Compared to Indo-European myths, there are few references to cosmic battles. The central story is about the battle for the spirits of human beings. In this, humans are not passive victims of battles fought on a cosmic plane. They are the central actors and the locus of the action. They are the rebels, and ever since the temptation of

Adam, self-possession has been the basis of their idolatry.

Satan, too, is seeking their allegiances, but his methods are deceit and temptation. He and his demons possess those who yield themselves fully to him. For these, salvation must include deliverance from demonic dominance. Jesus cast out the demons of those who came to him, but this was not his central ministry. He did this in passing as he went about preaching the kingdom. In the end, it was not the demons that killed Jesus, it was humans and their institutions—the Sanhedrin and the Roman government—that did so. Today, opposition to God on earth is still centered in humans.

Our rebellion is both individual and corporate. As individuals we have turned against God. As groups we develop social and cultural systems that often keep people from coming to Christ. There is good in the cultures and societies humans create, but there is also evil. Individuals may want God, but often they are caught in the webs of family ties, religious structures, and sociocultural systems that prevent them from doing so on pain of persecution and death.

What about the battle in the heavens between God and Satan? Here a second metaphor found in Scriptures is helpful, namely that of king and rebellious vassals or stewards (Matt. 21:33-43; Gulick 1990). At first the stewards are faithful, and their appointment gives them legitimate authority over part of the kingdom. Later they rebel and persecute the righteous. In Indo-European mythology, the king must defeat the rebels by might and destroy them. In biblical cosmology, the king must first seek reconciliation and demonstrate that the stewards are unrepentant, or he can be accused of being selfish and arbitrary. He sends servants, who are mistreated. He sends his son, who is tried by the vassal's court, found guilty, and punished by death. The case is appealed to the supreme court in heaven. There the judgment of the lower court is found to be unjust, so the case is overturned. Moreover, the court itself is found to be evil so it is removed from power and sentenced to punishment. The central issue, then, is not one of power, but of legitimacy.

Given this imagery it is clear why the cross, not the resurrection, is the supreme victory, for there Satan and his supporters are shown to be evil. The resurrection is God overturning the judgment of the Jewish and Roman courts, and freeing the innocent victim. When the case was overturned, Satan had no more legitimate authority in heaven or on earth. He was, therefore, cast out.

The focus of the gospel is not battle but reconciliation. God judges those who reject him, but he reaches out to his enemies in love. He rejoices not in their defeat, but in their return. His justice and love cannot be separated as they are in Indo-European lore.

### *Shalom, not victory, is the ultimate goal*

In Indo-European lore the thrill is in the battle and the chase. The standard ending of the romance is "and they were married and lived happily ever after." In stories of battle it is "and the victor ruled righteously forever." The

fact is, however, there is no story worth telling after the marriage or the victory. In variant endings the boredom of a peaceful marriage is shattered by the excitement of extramarital affairs, and victory is temporary, so we look forward to another battle. The outcome must at least appear to be in doubt. The victory is often anticlimactic and often temporary.

In Scripture the focus is on an eternity of fellowship with God and one another characterized by love, joy, and peace, not of battle and displays of power.

### **Implications**

What implications does the renewed emphasis on spiritual warfare have for us as Western Christians in the twentieth century? On one hand, it is an important reminder that we are involved in a spiritual battle against evil. The secularism of our surrounding culture too often blinds us to the realities of wickedness, or leads us to reduce evil to an illness that requires therapy (Bellah 1985). We need to recover a sense of the awfulness of evil and oppression in our world, both spiritual and human.

On the other hand, a wrong view of the nature of the warfare in which we are involved can lead us to set our watch on the wrong hill or fight the wrong battles. Satan would like us to ignore him, for then he can carry out his work unseen. Or he would like us to fear him unduly, for then we take our eyes off Christ, our strength.

Several principles need to guide our understanding of spiritual warfare. First there is a spiritual battle. It is for the hearts and souls of humans. The focus in Scripture is not on the battle between God and Satan. That has already been won (2 Tim. 1:7). What is central is that God is seeking to win humans who joined Satan in his rebellion back to himself. He does so by love, truth, and the assurance of forgiveness and reconciliation. Satan is trying to keep them by deceit (Rev. 12:9), intimidation, temptation (1 Thess. 3:5), and condemnation (1 Tim. 3:6). He appears, not as a dark angel, but as an angel of light, counterfeiting all that God does.

Second, Satan has no power over God's people other than what God permits him to do by way of testing their faith. Moreover, in every temptation God gives us the power to resist (1 Cor. 10:13). This does not mean that new converts may not be oppressed by Satan. Those who are need to be freed from such oppression by ministries of deliverance.

Third, Satan and his hosts can and do demonize people, but they are to be pitied more than feared. The church needs teams of pastors, doctors, psychologists, and those with the gift of exorcism to minister to them. The real danger is people who coolly and rationally reject Christ and his rule in their lives, lead others astray (Eph. 4:14, 5:6; 2 Thess. 2:3), and build human societies and cultures that oppress people and keep them from coming to Christ. Idolatry and self possession, not spirit possession, is still at the heart of human rebellion.

Fourth, our focus as Christians should be on love, reconciliation, peace, and justice. If we focus too strongly



on a war metaphor, we are in danger of applying it in our relationship to the world, and to our brothers and sisters in faith. Satan likes nothing better than to have us fight among ourselves or to feel superior to non-Christians.

Fifth, the supreme event in spiritual warfare is the cross. There Christ died, even though he had but to utter one command and ten thousands of angels would have come to his rescue. If our understanding of spiritual warfare does not make sense of the cross, it is wrong.

Finally, there are two dangers. One is to deny the reality of Satan and the spiritual battle within and around us in which we are engaged. The other is to have an undue fascination with, and fear of Satan and his hosts. Our central focus is on Christ, not on Satan. We should see God's angels at work more than we see demons. Our message is one of victory, hope, joy, and freedom, for we have the power of the Holy Spirit to overcome evil. The cosmic battle is over. We are messengers to declare to the world that Christ is indeed the Lord of everything in the heavens and on earth.

Our hidden myths profoundly affect the way we live our everyday lives: how we treat our spouses, organize our society, and fight our wars. We underestimate the extent to which enemies, battles, competition, self-interest, and greed are essential to our North American understanding of reality. We ignore the fact that these values have their roots in ancient Indo-European beliefs and form the dominant religion of our society.

Our conversion from our pagan past is not yet complete. We need to read the gospel again, this time with an awareness of our own worldview and how it shapes our interpretations of the Scriptures. In particular, we need to test current teachings about cosmic spiritual warfare to see whether they fit biblical teachings or reinforce a pagan religious worldview. Too often they seem to reflect the fascination with battle that dominates our society and not the love of holiness and shalom that fills the gospel. If we are not careful, we may become more involved in spiritual warfare and live less holy lives.

## Notes

1. I use the term "myth" here in its technical, not popular sense. In popular parlance, myth means fiction. In the social sciences, it means the big true story by which all other stories can be understood. In this sense, the Exodus in the Old Testament is both true history and the story by which Israel was to interpret their tribulations. Whenever they were in trouble, they reminded themselves that just as God had delivered them from Egypt, so he would deliver them from their present troubles.

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# What Is Happening in Anthropology?

An Example for Missionaries and Mission Boards

JACOB A. LOEWEN

When I became a missionary in 1947, both the science of anthropology and missionaries involved in it were highly suspect in mission circles. Today, four decades later, most missionaries study anthropology and many even major in it. Anthropology is now considered a tool par excellence to help the church accomplish its missionary task faster and more efficiently.

Similarly, when I as a missionary on furlough entered graduate school to study anthropology, my university professors considered missionaries like me, even when we were majoring in anthropology, to be intellectually "unclean," if not an abomination. On hearing how I intended to use anthropology on the mission field, they shuddered in horror at the "profanation," if not a "prostitution," of their respected academic discipline. For them, anthropology was an objective scientific discipline by which academia enlarged its sphere of knowledge. Like a laboratory science, it was a pure quest for knowledge in which trained observers noted what they heard and saw in a non-judgmental, descriptive effort called "ethnography." A multiplicity of such "objective" ethnographies permitted the development of anthropological theory about how "primitive" societies—and by extension, all societies—functioned. Even the thought of applied anthropology—anthropology engaged in solving practical problems—was frowned upon. The rule of thumb was "don't get involved!" (Wallman 1985:13-15). And, of course, a missionary use of it was total anathema.

Now at the end of the twentieth century, a number of developments in anthropology itself suggest the need for radical redefinition of the discipline's goals, its research methods, and how it should be taught. Current anthropological thinkers challenge the very assumptions of the mid-twentieth-century approach to the science. It seems important to me to review some of these new developments and to spell out their implications for missions and missionaries.

In a recent study, "From Cultural Translator to Advocate: Changing Circles of Information," Peter Harries-Jones provides a rationale for the proposed changes, and points toward the direction which an anthropology relevant for the twentieth-first century might take (1985:224-248).

## Reasons why a change in anthropology must take place

1. **The guilt over past exploitation.** Harries-Jones observes that in the past anthropologists who enjoyed the hospitality of a people over a period of months or years, usually wrote an ethnography as a return "gift." They wrote it, however, in the language and intellectual categories of the researcher's culture, not of the host culture (1985:224). These researchers "piously" hoped for a "trickle-down" effect. That is, as more Westerners learned more about these exotic peoples, benefits from the academic industrialized world would trickle down to the former host society. This, says Harries-Jones, never happened! In fact, the anthropologists' work often exposed these societies to exploitation by the Western industrial-

ized world (1985:225). This practice can no longer be carried on in good conscience.

2. **A growing awareness of the hypocrisy implicit in the exchange between the researcher and his informants.** Ostensibly, anthropological research was an exchange of communication between human equals of two different cultures. In fact, however, local tribespeople were considered merely "informants" or, more honestly, "objects" being researched (1985:227). A few examples of two-way information exchange exist (Bowen 1954; Reyburn 1978), but these were isolated exceptions rather than the norm. Usually the local population was treated as a mine whose product was extracted for export to the Western academic community.

3. **The teaching of anthropology in two-thirds world universities** has laid bare the hypocrisy of the anthropologists' "quietist approach." In the Western university context, anthropology was taught descriptively or as illustrative social principles or patterns. The ethnographic information under study carried no concomitant responsibility for either the professor or the student.

However, when anthropology began to be taught in non-Western regions like South Africa or the Sudan, students from these tribes were present in classes, and they began to demand responsibility from professors and from the science. These tribal students saw white professors as lackeys of oppressive governments who, in turn, saw anthropologists and their anthropological knowledge as useful tools of colonial control. The students now demanded perspectives on the political rights of indigenous people and instruction in methodologies to help tribal societies solve their internal and external problems (1985:231). Without that, the students argued, anthropology is trivial and a sheer waste of time.

4. **A dramatic shift is happening among social scientists themselves** in light of the current move away from "the bedrock of materialism" to "communication of lived-through experience" (1985:234). The materialistic formulations of past social sciences are giving way to "information as a commodity"; this in turn is changing both the economic order and the system of education itself. Today the so-called "rust" industries are being replaced by knowledge organizations (1985:235). Harries-Jones says that "universities have willy-nilly become crucial to the economic viability of the nation," because they have become the new factories of relevant knowledge (1985:235). This change demands a fundamental shift in orientation.

Until recently it was thought that a society needed to understand its past in order to be able to manage its present. Today the concern is about managing the future rather than the present. This puts the emphasis on the future/present relationship, because change and transformation are seen as absolutely essential for meaningful survival (1985:236-37). In the past, pure knowledge was considered part of a higher order, and "pragmatic function"—a lesser value—was seen as growing out of the knowledge of fact, theory, and method. Now the reverse is demanded. "Knowledge-in-use" is seen as the foundation from which theoretical insight about the future can

be drawn (1985:240; see also Gusfield 1981). Values no longer grow out of "a stable core of tradition"—they are seen as artifacts which come into focus in the process of social communication (1985:241). Geoffrey Vickers calls this process "the appreciative system," "the process of selective interpretation of the present in the light of the future out of which new norms and new standards are developed" (1973:112; also see Harries-Jones 1985:241). This shift to management of the future in light of the present demands a new kind of responsibility by anthropology and anthropologists.

### **The anthropologist as an advocate**

As Harries-Jones and others see it, the day of moral neutrality is over for everyone, whether medical or social scientists (Pierce 1985:91-97; Anderson 1985:45-48; Maybury-Lewis 1985:136-148; Sang 1981:20-21). Knowledge-in-use demands that underlying ethical and political values be made explicit. This means that people in responsible positions must be equipped with the skills for interpreting the meaning of situations from several perspectives. For example, history was always written from the viewpoint of the victor. Anthropological or ethnographic fact was always interpreted from the point of view of Western culture. Now, however, for anthropologists to be "responsible" in a world which demands "knowledge-in-use" for proper management of the future, their anthropological information must also interpret the point of view of the local cultural milieu. Harries-Jones provides two interesting examples of this "knowledge-in-use" perspective: drunk driving as a major cause of accidents (1985:243-44) and the MacKenzie Valley pipeline project in northern Canada (1985:244-46). The latter is more illustrative of the implications involved in the new approach to anthropology.

When the oil industry proposed building a new pipeline across the Northwest Territories in Canada, the project was presented as *inevitable* for two reasons: (1) the South needed the energy resources which the North had, and (2) the pipeline was the panacea which would undergird the economic prosperity of the North. This viewpoint, says Harries-Jones, is the traditional view of a dominant culture interpreting ethnographic and economic "fact" from its own point of view and in its own self-interest.

On this occasion, however, the Canadian government appointed the Berger Commission to study the pipeline project (Berger 1977). This anthropologically sensitive and ethnically responsible commission studied the North's economy and discovered that the pipeline project would have little or no positive economic bearing on the peoples of the North; in fact, it might cause serious damage to their environment, which would endanger the very survival of local cultures. The report provided alternative interpretative premises which would empower Northern cultures to continue their current system of production without becoming hopelessly and helplessly dependent on the industrial South. The report was an intriguing interplay between the dominant South's view of Northern cultures and the North's view of their own situation. It revealed that the "knowledge" on which basis the oil companies were acting was partial and highly selective. The Berger report, operating on the "appreciative system," attempted to construct equitable alternative development possibilities, refusing to accept the pipeline as the "inevitable" and "only solution" to the economic problems of the North (Harries-Jones 1985:244-45).

### *Anthropological advocacy in the past*

Harries-Jones' review of past situations in which anthropology engaged in advocacy (1985:233) is partial and incomplete, mentioning nothing about many positive efforts by applied anthropologists around the globe (Niehoff 1966; Arensberg and Niehoff 1964; Barnett 1953). He does briefly discuss the North American anthropologists' role as expert witnesses, especially in the native land claim trials. Harries-Jones points out, however, that should such involvement increase, university administrators, financially dependent on governments, may become increasingly uncomfortable with such a role for their anthropological faculties (1985:238-39).

Next he discusses the effects of the advocacy role in several non-Western countries, specifically the Sudan and South Africa. In the Sudan, the former president of the country publicly denounced the anthropology department of the national university as being anti-government and out of step with "progressive" development (1985:232; see also Heikal 1978; Asad 1973). In South Africa, an anthropological seminar resulted in many class members being restricted as subversives by the government (1985:231; see also Magubane 1971:419-46).

### *Anthropological advocacy in the future*

As Harries-Jones sees it, two basic changes are needed if meaningful advocacy is to be furthered: (1) the way anthropology is taught at universities and (2) developing methodology not only for an improved "trickle-down," but also for a totally new "trickle-up."

As for teaching anthropology, it can no longer be taught as an objective morally neutral description of culture; its students must now prepare to be advocates (1985:225). This means replacing the quietist or collaborator approach which aids and abets the purposes of colonial and other types of ethnocentric governments (Schoorl 1967:170-192). It also means ensuring that anthropological training does not mean training in political "kamikaze" à la South Africa (1985:232). Students of anthropology must be taught that ethnographic and cultural knowledge carries with it responsibilities to facilitate mutually beneficial interaction between different social and racial groups.

In regard to the "trickle-up" idea, Harries-Jones notes that past anthropology, at best, had a lukewarm "trickle-down" concern about helping minority societies cope with the impact of majority cultures. In the future, this involvement must be greatly expanded to equip and empower minority cultures to cope successfully with all cultures that impinge on them.

Furthermore, Harries-Jones argues that the time has come for majority cultures and national governments to be more aware of the points of view and values of minority populations. This is "trickle-up"! It means making majority groups aware of how their ethnocentric outlook causes them to ride roughshod over the needs and sensibilities of minorities. The Berger report is an excellent example both of presenting the minority's point of view and of helping the dominant culture become aware of its own ethnocentricity.

### **What does all this mean to missions and missionaries?**

**Guilt about the past.** On the whole, missionaries have been less guilty than anthropologists of exploiting the societies they studied. Missionaries usually stayed around to use both ethnographic and cultural know-how to serve the people they learned to know. In fact, there have been

some outstanding examples of reciprocity between missionary-anthropologists and tribal peoples. One of the brightest spots I know is the work of M. L. Daneel (1971; 1974; 1980:105-120; 1983:57-93; 1988).

Daneel came to the tribespeople of Southern Rhodesia (now Zimbabwe) and offered the prophets and bishops of a number of African Independent Churches (AICs) a trade. He wanted their cooperation to let him study their culture and religious development. Once he achieved his doctorate, he would return to help them and their churches achieve whatever they might want to further their church work (see the Fambidzano reports). The Fambidzano organization of education and problem solving which Daneel established with a multiplicity of AICs has already been doing all that Harries-Jones requests of anthropology in the future. The organization empowers minority groups to confront majority groups and it even "trickles-up" awareness to majority groups. An example is the Zimbabwe Council of Churches and the Lausanne World Evangelism Conference in 1975 which a number of local AIC leaders attended as a result of extensive behind-the-scenes efforts.

However, not all anthropological knowledge in missionary hands has been so wisely used. Early missionaries definitely collaborated with colonial governments and often—at least in the eyes of the local minority groups—sold them down the river. More recently, many missionaries and their sending mission agencies have come to see ethnographic and anthropological know-how as useful tools for executing their largely foreign-made agendas more efficiently. Of late, developing world awareness has put increasing pressure on missionaries and mission boards to be more sensitive to locally felt needs and to the feelings and desires of newer churches in so-called mission fields. It is stylish for Western mission boards today to use the vocabulary of equality and reciprocity when talking about younger churches. However, "trickle-up" is still largely unknown and inoperative. Recently when I tried to expedite local awareness and locally felt need as a new focal point of future mission board planning, I discovered that such a proposal clashed head on with the board's existing evangelistic and church growth programs. Furthermore, when individual missionaries I know tried to operate on the proposed advocacy-oriented, anthropologically-sensitive approach to the local society, their mission executives told them in no uncertain terms that it was time to shape up and fit in with the already existing mission program of church planting.

### *The "trickle-up" and the sending churches*

For the past several years, when I have been asked to participate in missions conferences, I have raised questions like, "What does the mission field and what do younger churches have to teach sending churches?" It was because of these experiences that Harries-Jones' paper rang such a loud bell for me.

As it now stands, younger churches usually relate to the missionary-sending churches via a mission board. They almost never relate directly to the churches from which their missionaries come. As a result, there is little direct feedback between younger mission churches and older home churches. For example, my own home church had an antiquated statute on its books forbidding members to bathe at public beaches. Had there been direct contact between my home church and the younger churches in Panama where my wife and I were missionaries, the young

church would have challenged that rule twenty years earlier, because where else but in public can one bathe in a jungle river?

If Harries-Jones is correct that anthropology has a responsibility for "trickle-up," then anthropologically equipped missionaries and mission boards have a tremendous responsibility for helping sending churches understand the need (1) for direct communication between younger churches and sending churches and (2) for greater involvement of younger churches in the mission plans and budgets, if not all plans and budgets of sending churches. If there is disparity in the world between rich and poor, the disparity is most crass between the affluent sending churches who spend mega-dollars on their own programs and the impoverished younger churches who are almost starved out of existence. If God acts as judge in this disparity, there is good reason to begin his judgment with the affluent North American sending churches.

### **Anthropology and the post-modern era**

In conclusion, it might be helpful to note another contemporary convergence, namely the convergence between Harries-Jones' proposals for anthropology and so-called post-modern thinking. The latter says that if society is to survive, individual rights in the future will have to be tempered by the rights of the interacting social group (Hauerwas 1983, 1989; Koontz 1989:401-427). If we paraphrase Harries-Jones' concern for anthropology in post-modern terms, the result would be that the industrialized world, which now has a monopoly on "rights," has to recognize that all smaller societies also have "rights" and that if a healthy world community is to survive, the industrialized world will have to learn to look at "problems" through the eyes of the poorer and weaker societies who make up more than half of the world's family.

For Anabaptists, post-modernity's call for communitarianism and anthropology's new concern for the down-trodden strike familiar chords. The Anabaptist call for discipleship and the priesthood of all believers is a call for mutual responsibility and for advocacy for the disenfranchised. Again, the Anabaptist call for a community of equals—both at the level of the local church and of the denomination at large—and the ideal of consensus decision making are nothing less than the call to look at issues and problems from both the majority and minority perspectives. The Anabaptist ideal of expressing a common faith and commitment by sharing materially goes a long way toward a more equitable world community. This new anthropology seems to call for some genuine Anabaptist ideals.

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## In Grateful Remembrance of David J. Bosch (1929-1992)

WILBERT R. SHENK

One of the primary means by which the church receives the grace of God is through the charism bestowed on individual members. When word was received that David J. Bosch had died in an automobile accident in South Africa on April 15, the sense of tragedy and loss was mingled with profound gratitude for the extraordinary grace-gift he had been to the church in this generation.

Still fresh in my mind was the six-day meeting we both attended in Paris this January. He had agreed to make one of two main presentations to this group which met to lay the groundwork for a project to develop a missiology of Western culture. After accepting the assignment, he had had second thoughts. The planning committee countered this with the request that he feel no obligation to prepare a paper but rather simply speak out of his vast experience and knowledge.

When David arrived at the meeting, he handed me the 15,000-word document he had produced outlining the essential elements of such a missiology, carefully documented and letter-perfect. He always set the highest standard for himself and managed to arrive at assignments well prepared.

David Bosch will be remembered for his gift of friendship. He had an unusual capacity to recall names and faces and made you feel valued. His circle of friends extended round the globe and included people from all Christian traditions.

*Wilbert R. Shenk, former missiologist for Mennonite Board of Missions, is professor of missions at Associated Mennonite Biblical Seminaries, Elkhart, Indiana.*

Perhaps this gift for friendship was what enabled him to see the positive elements in the various Christian families, and from this to forge a truly irenic, catholic, and evangelical theology of Christian mission. Bosch's manner was always irenic, his vision encompassing, and his foundation was the evangel. This did not translate into a soft or sentimental missiology. He was too realistic for that. He was master of the issues and the various lines of debate; his loyalty to the *missio Dei* disallowed shallow or reductionistic thinking.

Bosch completed his doctorate in New Testament under Oscar Cullmann at Basel and then served as a missionary in the Transkei. For more than 20 years, he was professor of missiology at the University of South Africa in Pretoria. Founding secretary of the Southern Africa Missiological Society and editor of *Missionalia*, he was long recognized as one of our premier missiologists.

We are fortunate to have his magnum opus, *Transforming Mission: Paradigm Shifts in Theology of Mission*, published only 13 months before his death. The weight of this volume comes not only because of its physical bulk of nearly 600 pages. The weightiness also stems from its bold structure, his command of literature in many fields in all major European languages, and his ability to engage the main theological and intellectual issues at stake in each period.

For many, David Bosch was a prophet. At our meeting in January he recounted his pilgrimage. As a young missionary in the late 1950s, he resolutely rejected apartheid; at the same time, he decided to make his witness against it from within his church, which would continue



to defend this heresy until the mid-1980s. His decision made him unpopular within his church and suspect to those who questioned how anyone of conscience could remain identified with such a body. As David told his story, his listeners felt the pain of the long struggle along with his sense that the conviction had been right and worth its cost. His theology was in dialogue with crucial contemporary issues and informed his ethical decisions.

In a series of lectures given at the Associated Mennonite Biblical Seminaries in March 1978—subsequently published by Herald Press as *A Spirituality of the Road*—

David Bosch argued that “being spiritual means being in Christ, whether we pray or walk or work. Spirituality is not contemplation over against action. It is not a flight from the world over against involvement in the world.” Spirituality is discipleship, a following after Jesus Christ. Our brother and friend David Bosch—whose memory we cherish and for whose life and labors we thank God—was above all a disciple of Jesus Christ. His example continually invited others to join him in the love, joy, and hope of this discipleship.

## MISSION FOCUS INDEX

### Volume 20 (1992)

The format of the *Mission Focus* index provides two alphabetical listings—author and title. The indexes for volumes 1-10 are found in the December 1982 issue; thereafter the index is updated annually in the December issue of each *Mission Focus* volume.

#### Author Index

- CONRAD, Dan. *What Do We Know? The Cross as Central Paradigm*. (March), 13.
- DEGAIZA, Rigoberto. *What Does the Future Hold? A Case Study from Panama*. (March), 14.
- DE LOS SANTOS, Angelica and Mercedes Silva. *Five Centuries of Catholic Missionary Activity in Latin America*. (March), 1.
- DESIR, Roger. *What Do We Know? A Case Study from Haiti*. (March), 11.
- DRIVER, John. *Messianic Evangelization*. (June), 28.
- ENS, Harold. *What Do We Know? Summary Observations*. (March), 14.
- HEISEY, NANCY. *The Church and Evangelism in South Africa: An Interview with Ezra Sigwela*. (June), 34.
- HIEBERT, Paul G. *Spiritual Warfare: Biblical Perspective*. (September), 41.
- JOEDHISWARA, Mikha. *Holistic Evangelism: On Suffering in the Face of Overwhelming Poverty and Multifaced Religiosity*. (June), 32.
- LOEWEN, Jacob A. *Five Centuries of Protestant Christianity in Latin America*. (March), 4.
- LOEWEN, Jacob A. *What Is Happening in Anthropology? An Example for Missionaries and Mission Boards*. (September), 47.
- SHENK, Wilbert R. *In Grateful Remembrance of David J. Bosch (1929-1992)*. (September), 50.
- SIDER, Rich. *What Does the Future Hold? Summary Observations*. (March), 15.
- SILVA, Mercedes and Angelica de Los Santos. *Five Centuries of Catholic Missionary Activity in Latin America*. (March), 1.
- SUDERMAN, Robert. *What Did We Say—What Did We Learn?* (March), 16.

- WEAVER, Dorothy Jean. *Mission and Evangelism: The View from the Gospel of Matthew*. (June), 25.

#### Title Index

- The Church and Evangelism in South Africa: An Interview with Ezra Sigwela* by Nancy Heisey. (June), 34.
- Five Centuries of Catholic Missionary Activity in Latin America* by Mercedes Silva and Angelica de los Santos. (March), 1.
- Five Centuries of Protestant Christianity in Latin America* by Jacob A. Loewen. (March), 4.
- Holistic Evangelism: On Suffering in the Face of Overwhelming Poverty and Multifaced Religiosity* by Mikha Joedhiswara. (June), 32.
- In Grateful Remembrance of David J. Bosch (1929-1992)* by Wilbert R. Shenk. (September), 50.
- Messianic Evangelization* by John Driver. (June), 28.
- Mission and Evangelism: The View from the Gospel of Matthew* by Dorothy Jean Weaver. (June), 25.
- Spiritual Warfare: Biblical Perspective* by Paul G. Hiebert. (September), 41.
- A Statement of Mission Concern and a Call to Faithfulness After 500 Years of Mission in Latin America*. (March), 18.
- What Did We Say—What Did We Learn?* by Robert Suderman. (March), 16.
- What Do We Know? A Case Study from Haiti* by Roger Desir. (March), 11.
- What Do We Know? The Cross as Central Paradigm* by Dan Conrad. (March), 13.
- What Do We Know? Summary Observations* by Harold Ens. (March), 14.
- What Does the Future Hold? A Case Study from Panama* by Rigoberto Degaiza. (March), 14.
- What Does the Future Hold? Summary Observations* by Rich Sider. (March), 15.
- What is Happening in Anthropology? An Example for Missionaries and Mission Boards* by Jacob A. Loewen. (September), 47.

# A Special Review Section

## SPANISH PUBLICATIONS IN THE ANABAPTIST TRADITION

Reviewed by Ron Collins

Some events bring a smile of satisfaction. Others make us stand and applaud. Still others produce a standing rendition of 606. The publication of these books is worth a 606. They are the product of the cooperative work of SEMILLA in Guatemala, and CLARA in Colombia to get Anabaptist materials in the language of the people. Our churches in Central and South America have too long depended on the translation of works produced by other traditions. Now five more works by writers from the Anabaptist Believers Church tradition are available in Spanish. The books by Eller, Sider, and Harder are translations from English, while the Driver and Garcia texts were written in Spanish. The volumes were produced in South America and published in paperback. I congratulate SEMILLA and CLARA for keeping costs to a minimum. For example, Garcia's book retails for \$1.95 U.S.

***Apocalipsis: El Libro más Revelador de la Biblia (Revelation, the Most Revealing Book of the Bible)***. By Vernard Eller. Guatemala, Guatemala and Bogota, Colombia: Ediciones SEMILLA-CLARA, 1991, 266 pp.

Eller demonstrates that the individual parts of the Bible must be interpreted within the context of the whole. Thus when Jesus refused to give his disciples clues to the time of the end, and SINCE Revelation claims to be the revelation of Jesus Christ, then its purpose must be something other than to do what Jesus himself refused to do. Eller, who is both a pastor and theologian, walks with us through the book based on the assumption that the original readers would have understood the book better than we do. Run out and get the book to see how this important assumption guides the interpreter. This is an important text for our Hispanic churches. My only concern with this book is the presence of translation errors.

***Cristo y la Violencia (Christ and Violence)***. By Ronald Sider. Guatemala, Guatemala, and Bogota, Colombia: Ediciones SEMILLA-CLARA, 1991, 125 pp.

Ron Sider, an ordained minister both in the Mennonite and the Brethren in Christ churches, is professor of theology and culture at Eastern Baptist Theological Seminary, Philadelphia. The book is written for the North American Christian. Now that our brothers and sisters in Central America have access to the text, they may ask us, "Why aren't you following Jesus in re-

sponse to the violence of injustice?" But then they ask this question before reading Sider. It seems that the poor have always been more understanding of Jesus and more open to respond in obedience. This book will help to focus the questions and to see that there are Christians in North America that are concerned and want to obey. Buy the book, but hang on to your hat. We have been effective teachers. Our Hispanic brothers and sisters in North America are learning to share our worship of mammon. We all need to recognize that our hearing of Jesus' words and acts is clouded by our affluence and consumption. Sider helps us see that violence is more than armaments and that people are killed both by efficient defense budgets and opulent home budgets. Now that I think about it, maybe I don't want to hear what this book says, and it might be dangerous to let our Hispanic family members read it—unless I intend to live as a disciple of Jesus. Perhaps this book should carry a warning label: "This book may be dangerous to your wealth!"

***Guía hacia la Fe (A Guide Toward Faith)***. By Helmut Harder. Guatemala, Guatemala and Bogota, Colombia: Ediciones SEMILLA-CLARA, 1991, 233 pp.

Harder, a Mennonite pastor and theologian, begins with "faith" and ends with "hope." He does not avoid the difficult questions of the relationship between faith and fact, the problem of evil, the nature of sin; he recognizes that the answers provided by the church in general and the Mennonite Church in particular have not always been the same. His approach is eclectic, suggesting that each of the opposing understandings has part of the truth. The text is not a dogmatic description of the essence of Christian faith but a gracious guide to the discovery of that faith.

The format of the text is prepared for group use with discussion themes and selected Scriptures and quotes for reflection at the end of each chapter. These quotes range from Alfred North Whitehead to Albert Schweitzer, John R. W. Stott to John C. Wenger, Karl Barth to Karl Menninger, Martin Buber to Martin Luther King, William Barclay to Billy Graham with Kaufman, Kierkegaard, Kraus, and Kung included for good measure. This volume is useful as a text for those seeking faith, for new believers in preparation for baptism, and for mature Christians seeking to better understand and more effectively share their faith. The results will be different for each of these groups but the text is the same.

***Pueblo a Imagen de Dios . . . hacia una visión bíblica (A People in the Image of God . . . Toward a Biblical Vision)***. By Juan Driver. Guatemala, Guatemala and Bogota, Colombia: Ediciones SEMILLA-CLARA, 1991, 209 pp.

While Martin Noth identifies the beginning of the history of Israel at the point that they obtain land, and Bright identifies it with the Exodus, Driver places it even earlier. "The family of Jacob became a people even before the beginning of the oppression." He notes the biblical concept of peoplehood based not in land, nor in autonomy, but in being participants in the promises of God to the fathers. "It was easier to get Israel out of Egypt than to get Egypt out of Israel." This is the story of the rest of the Bible. God is and continues to be at work creating a people who are not "like other nations."

Driver follows the theme of peoplehood from the liberation, through the covenant, the prophets, the Messiah, Pentecost, the church, and the witness of John's Revelation to show that this is God's consistent, persistent concern. This book is a clear critique of our cultural individualism that sees as the most important religious concern that my sins are forgiven and I am going to heaven. Thank you, John, for again challenging our cultural bias that clouds our reading of the biblical text. It is worth learning Spanish to be able to read this text.

***Soy Cristiano Evangélico Anabautista (I Am an Evangelical Anabaptist Christian)***. By Raúl O. García. Guatemala, Guatemala and Bogota, Colombia: Ediciones SEMILLA-CLARA, 1991, 82 pp., \$1.95.

This small volume by the president of Mennonite World Conference (1990-96) covers 450 plus years in 80 pages. It moves from the first Anabaptist baptisms in 1525 to a summary of the present baptized members listed by countries. It concludes with a brief bibliography of the important Anabaptist documents. This is a useful text both for those who want to understand better their own Anabaptist faith, and for those from other religious traditions who have questions about these "peculiar" people. Well done, Hermano Raúl.

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*Ron Collins and his wife, Betty, are living in Aibonito, Puerto Rico, where Ron directs the Mennonite Bible Institute of the Puerto Rico Mennonite Church. This theological-education-by-extension program operates out of centers in Aibonito and San Juan.*

## In Review

*City of God—City of Satan.* By Robert C. Linthicum. Grand Rapids, MI: Zondervan, 1991, 330 pp. \$15.95 (pb).

Reviewed by Henry J. Schmidt

*City of God—City of Satan* is a comprehensive, probing, biblical theology of the city. Linthicum, director of the Office of Urban Advance for World Vision International, develops his theology out of 30 years of urban pastoral ministry experience in Chicago, Rockford, Milwaukee, and Detroit. He answers three basic questions biblically and practically: (1) Why is the city a battleground of hostile principalities and powers? (2) What is the mission of the church in the city? (3) How can the church be supported in accomplishing that mission?

Linthicum's basic thesis is that the city is the primary battleground between God and Satan, between the Lord of Light and the Prince of Darkness. Although the city has become the abode of personal and systemic evil dominated by demonic principalities and powers, it was created by God and continues to be loved by God. No matter how severe the battle, God's intent is to establish a kingdom there through Christ and the church.

The book is divided into three sections. Part I, "The City: Battleground," is a helpful theological reflection on biblical texts which explain both good and evil in the city. This perspective challenges the church to see the city as "battleground" rather than as an "evil place" and to discern how Satan infiltrates urban systems and institutions. Linthicum argues that three primary systems must be redeemed for the city to become a redemptive center: religion, politics, and economics. The book provides a holistic framework for understanding the city spiritually and socially and calls for a redemption that is both personal and corporate.

In Part II, "The Church: God's Urban Advance," the author describes the specific ministry of the urban church as exposing the lies of the systems which keep the city in bondage. It is to be an advocate in the city. "To this the church witnesses in its prayers, its presence, its proclamation, and its practice, as it works for the empowerment of the poor (the victims of principalities), the liberation of the powerful (those seduced by the systems), and the reformation of the city into a godly community (the kingdom of God)" (p. 234). The emphasis on community ministries is rooted in Nehemiah's model.

In Part III, "Spiritual Disciplines: Power for Ministry," Linthicum articulates four of the most crucial spiritual disciplines which sustain effective urban ministry: personal spiritual formation, a strong sense of life in community, a vision for the city that fuels

hope, and a faithful practice of the gospel regardless of response.

The strengths of the book are its balanced perspectives on (1) city as battleground which assumes good and evil; (2) evil as both personal and systemic; (3) spiritual warfare as principalities and powers that are embodied in urban systems rather than "territorial spirits" hovering over the city; and (4) individual and corporate transformation in the city rooted in Christ, the church, and intentional confrontation of corporate structures. It provides one of the best full-orbed urban theologies from a biblical and practical perspective. This book will challenge pastors, seminarians, church executives, and missionaries to rethink their perspectives on the nature of the city, church, mission, and transformation.

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*Henry J. Schmidt is professor of world mission and director of the Center for Training in Mission/Evangelism at Mennonite Brethren Biblical Seminary, Fresno, California.*

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### *Internationalizing Missionary Training.*

By the Missions Commission, World Evangelical Fellowship, edited by William David Taylor. Grand Rapids, MI: Baker Book House and Exeter, United Kingdom: Paternoster Press, 1991, 286 pp., \$19.95 (pb).

Reviewed by Peter Hamm

Given the search among mission societies for appropriate models for training missionaries internationally, this is a welcome compilation. The work consists of 23 chapters written by 21 authors, 11 of them presentations given at the Manila Consultation on Two-Thirds World Training in July 1989. The participants at this consultation included 60 missionary leaders from 24 countries, meeting for four days under the sponsorship of the Missions Commission of the World Evangelical Fellowship. This work is a fine contribution from two-thirds world leaders.

A helpful chapter in the first section on the context of missionary training in today's world is Larry Pates' update on the growth of two-thirds world missions and the urgent need for training in the non-Western setting. The bulk of the volume, some 12 chapters, consists of models of such training, only one of which is American. Among the examples, several offer creative and workable programs. Outstanding among these are the Asian Cross-Cultural Training Institute at Singapore, the African Inland Church Missionary College of Kenya, the Avante model of Brazil, and the In-Contact Ministries in London, the latter designed especially for reaching

Muslim people. The final section gives insight on critical educational considerations; for example, Earle and Dorothy Bowen of Nairobi distinguish between being field sensitive and field independent in the thinking, learning, and teaching process.

Interestingly, in spite of the strong plea for cooperative training, there is little on programs outside the WEF orbit. Effective training centers such as Interact at Selly Oak Colleges in the United Kingdom, specially oriented to minister among new religious movements, are not mentioned. The work suffers from numerous typographical errors, including the inconsistent spelling of "internationalization." Nonetheless, it serves as a useful resource for mission leaders in search for appropriate models for training for mission.

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*Peter and Betty Hamm live in Abbotsford, British Columbia. Their last overseas assignment was with Mennonite Board of Missions in Liberia, prior to the country's civil war. Earlier, Peter was secretary for Africa, Asia, and Europe for Mennonite Brethren Missions/Services.*

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### *Dictionary of the Ecumenical Movement.*

Edited by Nicholas Lossky, Jose Miguez Bonino, John S. Pobee, Tom F. Stransky, Geoffrey Wainwright, Pauline Webb. Geneva, Switzerland: World Council of Churches Publications, 1991, 1196 pp., \$79.95.

Reviewed by Willard E. Roth

Anyone seriously connected with the Christian family worldwide will find this volume a must. In one compact hardback, the reader has access to a wide range of succinct information by knowledgeable representatives of God's global church.

The supervising editorial sextet, for example, include an Orthodox Christian from France, Methodists from Argentina and United Kingdom, a Roman Catholic from the U.S., and an Anglican from Ghana. The 600-plus entries deal with doctrine and ethics, faith and practice; they cover events, issues, organizations, and persons.

Of particular interest to *Mission Focus* readers are the articles related to the historic peace churches: "Brethren" by Melanie A. May; "Friends" by Dean Freiday; "Mennonites" and "Mennonite World Conference" by Larry Miller. John H. Yoder wrote on "Peace" and "Conscientious Objection." Milan Opocensky described the "Christian Peace Conference."

Christian mission in its widest definition is dealt with throughout. The well-known writers appear: Andrew Walls on "Missiology," Wilbert R. Shenk on "Church Growth," John S. Mbiti on "African Theology," Emilio Castro on "Evangelism,"



Lesslie Newbigin on "Unity of 'All in Each Place,'" Raymond Fung on "House Church."

While dominant attention is given to the ecumenical mainstream, evangelicals are not overlooked. A spot check found Campus Crusade for Christ, International Fellowship of Evangelical Students, Lausanne Covenant, World Vision International.

On the roster of personality profiles appear, among many others, D. Bonhoeffer, J. Ellul, Paulos Mar Gregorios (Paul Verghese), K. Grubb, J. Hromedka, John Paul II, F. Laubach, J. Mott, J. Samartha, M. Thomas, D. Tutu, K. Ting.

"To take stock of the past, to interpret the present, and to look forward into a third millennium of Christian existence" is the intended aim of the book, according to the editors. The ecumenical movement at its best, they contend, has three significant marks:

- *It has been a search for unity in the truth as it is found in Jesus (Eph. 4:21), and into which the Holy Spirit leads (John 16:13). Thus dictionary entries on doctrinal and pastoral themes.*

- *It has embodied a search for the will of God in every area of life and work, engaging in studies and action to further justice, peace, and the integrity of creation. Thus articles on social, political, legal, cultural, and ethical issues.*

- *It has sought to discern, proclaim, and participate in the triune God's eternal and constant purpose for humankind and the mission of God to the world. Thus articles on aspects of evangelism, prayer, renewal, place of the poor, communication, and dialogue with those of other outlooks.*

Materials are fully cross-referenced, original sources documented, and abbreviations clearly defined. Two extensive indexes—subjects as well as names—enable easy access to the book's almost limitless data.

Willard E. Roth, Elkhart, Indiana, is co-pastor of Southside Fellowship and volunteer editor for Mennonite World Conference. He was a former missionary in Ghana.

**Risen Life: Healing a Broken World.** By Joseph G. Donders. Maryknoll, NY: Orbis Books, 1990, 115 pp., \$10.95 (pb).

Reviewed by Dorothy Yoder Nyce

Although he is a prolific Roman Catholic writer, Donders was not one I had previously read. Born and raised in the Netherlands, Donders was for many years a teacher in Europe and Africa, a member of Missionaries of Africa.

I read this book twice, trying to find what the back cover suggests—an answer to "Why remain a Christian?" Donders starts out in tune to the question. While Jesus may fascinate, the church often does not.

Too exclusive, the church often seems irrelevant. Nevertheless he remains because: the Catholic church remains the channel of kingdom energy which Jesus sparked; through "her" he first contacted the Spirit that enlivens; therein is his only hope.

For Christians, more is needed. Donders seems to be growing; five years ago he discovered the connection of Mary's Luke 2 song and peace/justice making, for example. He senses the struggle that continues. And breakthroughs of "a hidden church within the Church" give him hope and courage, or provide the answer to the prime question posed.

Movement toward better alternatives to what "church" has offered is here—for example, useful insight into obedience and its blind potential, remaining faithful, plus both fear and power among church leaders. But the "feeling" for me of this book was of loose ends being put together; I often looked at the chapter title to be reminded of content focus.

Luke's writings, both Gospel and Acts, are highlighted. Not aided by disciplined textual study, the accounts usually did tie into topics being discussed. The thread of healing recurred, albeit somewhat generalized, as did the title theme of risen life.

Readers are welcome to discover more strengths than I did in this book. My reservations have not faded away; perhaps I was led to expect more than emerged.

*Dorothy Yoder Nyce is a writer and assistant professor of Bible and religion at Goshen College. She served eight years on the Board of Directors of Mennonite Board of Missions, five of them as chair of the Overseas Committee.*

**An Apology for Apologetics: A Study in the Logic of Interreligious Dialogue.** By Paul J. Griffiths. Faith Meets Faith Series. Maryknoll, NY: Orbis Books, 1991, 113 pp., \$39.95; \$16.95 (pb).

Reviewed by Peter Hamm

In a cogent and lucid manner, Paul Griffiths of the University of Chicago makes a strong case for the necessity of interreligious apologetics. He provides a long-needed defense for the legitimacy of juxtaposing two doctrine-expressing sentences and making a judgment about the truth claim of each. And so he challenges the widely accepted contemporary view that the only appropriate goal of interreligious dialogue is to understand another's tradition and that it is inappropriate to make a judgment or criticism of the religious beliefs or practices of other than one's own community.

Griffiths argues that when representa-

tive intellectuals of a religious community confront alien doctrine-expressing sentences incompatible with their own truth claims, they should engage in both negative and positive apologetics. He emphasizes three properties of such doctrine-expressing sentences: comprehensibility (capable of being understood by another religious community), commensurability (the scope of their claims extending beyond their own community), and cognitive content (capable of being true or false).

Griffiths then argues for the likelihood of incompatibility among such views, including a universalist perspective (the reductionism resulting from the equivalence principle for the sake of harmony) and an esoterist perspective (be it nature, theistic, or monistic mysticism). At times you need to defend the religious community from external attacks; other times you confront adherents of religious claims in order to preserve epistemic respectability.

Having prepared his ground, Griffiths outlines "proper" apologetics. One needs to be mindful of the political context, to guard against becoming vindictive or assuming a community-specific or self-guaranteeing authority. Griffiths concludes by demonstrating such apologetics in action: the incompatibility of the Buddhist and Christian views of selves.

No doubt this work will challenge the "teacup ecumenist and lazy pluralists." It encourages those deeply committed to truth claims to enter into frank dialogue with those holding opposing views, but to do so with fairness and integrity, always remaining humble and ready to learn from the encounter. Hopefully, the work will not provide fuel for fire for such who arrogantly seek to vindicate their position.

*Peter Hamm was secretary of Africa, Asia, and Europe with Mennonite Brethren Missions/Services for nine years prior to an assignment with African independent churches in Liberia for Mennonite Board of Missions. He is now living in Abbotsford, British Columbia.*

**Liberating Reformed Theology: A South African Contribution to an Ecumenical Debate.** By John W. de Gruchy. Grand Rapids, MI: Eerdmans, 1991, 291 pp., \$18.95 (pb).

Reviewed by Thomas Finger

John de Gruchy, professor at Cape Town University, overviews Calvinism's complex role in apartheid's rise and possible demise. His main concern, however, is with sketching what the Reformed vision has meant and might now contribute to the worldwide church.

For de Gruchy, Calvinism's strength con-



sists in combining evangelical emphases with social transformation. Yet the latter has often spawned a repressive "imperial Calvinism." He seeks to show how liberation theology's critique can liberate Reformed theology from this tendency, releasing its own liberating, "always reforming," potential.

His chapters discuss: how reading Scripture from the perspective of society's victims can release its "liberating Word"; how viewing God's sovereignty in light of the cross can bring it down to earth; how appreciating sin's social dimensions can engender criticism of power; how discerning God's work among the oppressed will help form "gathered" churches; how the gospel's eschatological thrust can make the church prophetic.

Anabaptism stressed much of this long ago. The author commends Anabaptism for resisting the status quo, but faults it for withdrawing, and finds liberation theology's commitment to transforming involvement closer to his own theology.

This volume is excellent "ecumenical" theology, acknowledging a tradition's shortcomings, learning from others, yet stressing the best it has to offer.

*Thomas Finger is professor of systematic and spiritual theology at Eastern Mennonite Seminary, Harrisonburg, Virginia.*

**Dissonant Voices: Religious Pluralism and the Question of Truth.** By Harold A. Netland. Grand Rapids, MI: Wm. B. Eerdmans and Leicester, England: Apollos, 1991, 323 pp., \$17.95 (pb).

Reviewed by C. Norman Kraus

Harold Netland is a second-generation missionary to Japan. He studied with John Hick and now teaches at Tokyo Christian University. Thus he is well positioned to write a book about religious pluralism that is more than theoretical.

His book is a vigorous critique of the Hick-Knitter theses that "God has many names," that there are effective "saviors" in many other religions besides Christianity, and that Christians can no longer legitimately claim to have an exclusive access to "truth" through Jesus Christ. He aims his critique primarily at the last thesis—that religious truth is qualitatively different from truth in science or in everyday propositions.

Netland defines truth as primarily propositional and argues from the perspective of classical Western logic, which he claims is more than a relative cultural model for truth. Christianity "satisfies all the requirements" of a properly logical, propositional argument (p. 193). "I will argue that an adequate understanding of religious faith and belief—one that is episte-

mologically sound and accurately reflects the actual phenomena of religion—must include the notions of propositional and exclusive truth" (p. 113).

The author is fair to those he disagrees with. Netland has an impressive grasp of the subject, and his bibliographical references are comprehensive. His argument is clear and his writing lucid. He wrestles sensitively with the hard questions posed by his opponents. However, he too leaves some questions unanswered: for example, how does Chalcedonian Christology qualify as logical according to the classical canons? What of those who never heard? If the Hebrew prophets had direct, unmediated experiences of God, what about other mystical claims? The book makes an important contribution to the ongoing debate from an evangelical perspective.

*C. Norman Kraus, former Mennonite Board of Missions worker in Japan, lives in Harrisonburg, Virginia.*

**Creation and History.** By Pedro Trigo. Maryknoll, NY: Orbis Books, 1991, 267 pp., \$39.95; \$16.95 (pb).

Reviewed by Ivan Friesen

Pedro Trigo, originally from Spain and now living in Venezuela, is a Jesuit priest who combines teaching of theology with work among base communities. He explores the themes of creation and history in this book as foundational themes of liberation theology. Trigo conducts this exploration from two angles. One is the context of the world at large ("this vale of tears") where many who suffer are victims, not culprits, of oppression. The other is the context of the human heart where the intention to transform the world is paralleled by a realization that one is part of the world that needs to be transformed.

The book is a blend of dense philosophical language and lucid expository style. On balance, the lucid style wins out over the dense.

Perhaps in this book more than any other treatise on liberation theology I have read, I felt a rapprochement between Anabaptist thought and liberation theology. For example, Trigo talks much about discipleship and following Jesus. Discipleship as viewed from the underside is a reminder of the context in which Anabaptism arose.

Another example is Trigo's interest in the nonviolence of Jesus. Here also, his view offers a challenge to a comfortable Anabaptism. He argues that "resistance and the struggle to liberate oneself require a hefty dose of violence" (p. 30). This does not mean the inflicting of death. It means that a certain kind of violence is necessary to enter the Reign of God, "the violence

of testimony to the truth in a society of collaborators with evil" (p. 30). He still allows for the inflicting of death as a necessary evil but he does not argue for it.

Trigo calls for a spirituality of discernment, such as Gamaliel exercised (Acts 5), in order to ascertain the presence of God in history. In the context of this discernment, Christians are called to collaborate with God in the work of creating a new world out of the chaos of injustice.

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**The Mission of the Church in the World: A Biblical Theology.** By Roger E. Hedlund. Grand Rapids, MI: Baker Book House, 1991, 304 pp., \$16.95 (pb).

Reviewed by Jacob W. Elias

An Asian edition of this book was published in 1985; publication by Baker Book House has made wider circulation possible in North America. This biblical theology of missions informed by eastern missiological perspectives should be welcomed by pastors and church planters, especially in multicultural urban communities.

Hedlund promises a biblical theology. A glance at the table of contents verifies equal coverage to the Old and New Testaments. In India, where some voices urge that the Hindu scriptures can serve as preparation for the gospel, a biblical theology which takes the Old Testament seriously is a noteworthy accomplishment.

This book relies heavily on the work of other scholars. An evangelical theological stance prevails. On the respective roles of church and state in their impact on society, Hedlund affirms Luther's two-kingdom ethic (pp. 44-46). However, he also maintains that sometimes the church needs to confront the state, especially when it impedes the spread of the gospel (pp. 233-34).

Perhaps the main contribution of the book for the U.S. and Canada will be to invite a contextualized reading of the Bible within our own cultures.

Hedlund serves as coordinator and lecturer at the McGavran Institute of the Church Growth Research Centre in Madras, India. This book was developed from lectures given during the 1970s in a course on "The Mission of the Church" at Union Biblical Seminary, then located at Yavatmal, India.

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## Editorial

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This is the valedictory issue of *Mission Focus*. *Mission Focus* is ceasing publication not because the original purpose has been fully realized. On the contrary, we are in a time of extraordinary change, and the way forward must be rethought from top to bottom. Mission remains a moving goal, always to be revisioned in each time and place in the light of God's claims and call.

*Mission Focus* was started in 1972 as a forum where mission from a believers/free church viewpoint would be explored and developed. Increasingly, twentieth-century mission thought was clustered around three poles: Roman Catholic, ecumenical, and conservative evangelical. None of these embraced the believers church vision; it seemed that missionary faithfulness would be enhanced by working out the missiological implications of this perspective. Only in the past two generations has it been recognized that what today is called the believers church tradition arose in several historical moments out of a vital sense of missionary responsibility (see Donald Durnbaugh, *The Believers Church*). A review of earlier volumes of *Mission Focus* will indicate the fruit of those efforts.

However, over these twenty years, the scope of *Mission Focus* evolved to include a range of emerging issues. Always there was a consciousness that sound missiology can never be a parochial affair, conducted in isolation from other ecclesiastical traditions or the world of economics, politics, religions, ideologies, and social forces that inevitably impinge on the Christian witness.

These two decades have seen several changes in the course of human affairs that have fundamentally altered relationships and power balances. It started with the OPEC crisis in 1973-74 and culminated with the tearing down of the Berlin Wall in 1989 which led to the breakup of many communist governments in the next three years. The full story of the churches' role in the years of the communist system in Eastern Europe and Russia is still to be written. One piece of that story has an explicitly missional basis. In the 1960s the Commission on World Mission and Evangelism of the World Council of Churches set in motion a project to study "The Missionary Structure of the Congregation." Most North Americans and West Europeans involved in that undertaking would consider it less than successful. From the standpoint of the churches in the former East Germany, however, this project was an essential resource in their learning how to cope with Caesar. It is well known that the churches in East Germany played a crucial role in bringing down the system by maintaining a critical, non-subservient stance vis-à-vis Caesar. These are among the heroic *believers*

*churches* of the past generation—the former *Landeskirchen* stripped by the communists of their traditional privileged position and forced to find their resources in a deepened faith in God. This episode contains important lessons still to be learned by the so-called Free West about the cost of missionary obedience in the modern world.

Originally, each issue of *Mission Focus* consisted of a single article intended to be a think piece. Later, it expanded to several articles each issue. Still later, book reviews were added, a service requiring considerable administration. Peter Hamm, Peter Fast, and Adolf Ens managed the book reviews for several years from Winnipeg. Later this function was transferred to Fresno, California, where Hans Kasdorf and Henry Schmidt fulfilled this task admirably. Warm thanks to them and to all who read the books and wrote the reviews to inform and edify *Mission Focus* readers. A wide variety of people contributed articles from various parts of the world.

Helping to make the periodical readable, there have been a series of people from the staff of Mennonite Board of Missions, including Boyd Nelson, Barbara Nelson Gingerich, Merlin Becker-Hoover, and Betty Kelsey. For a number of years Willard E. Roth was managing editor, a position Betty Kelsey has handled the past three years. Without the help of these persons, this venture could not have continued for twenty years. Since 1990 a new editorial council provided leadership, although its brief tenure did not enable it to fulfill its potential. The council was comprised of Nancy Heisey, Alice Roth, and Robert Suderman. "Thank you" to all who have collaborated in making *Mission Focus* possible. And special appreciation must be expressed to Mennonite Board of Missions for providing generous institutional support through successive executive officers, H. Ernest Bennett and Paul M. Gingrich.

Recently, I reread a statement by the Jewish theologian Martin Buber which is all the more compelling because it comes from one outside the Christian tradition who penetrated to its core. Said Buber, "Christianity *begins* as diaspora and mission. The mission means in this case not just diffusion; it is the life-breath of the community and accordingly the basis of the new People of God." Mission is not one feature of the life of the church, an option to be accepted or rejected. This is the heresy today's church has become all too comfortable with. I trust that *Mission Focus* has helped to undermine that fateful error while illuminating mission's true essence.

—Wilbert R. Shenk